

AN ELEMENTARY SANSKRIT GRAMMAR

*For use in the Upper Classes of Higher
English Schools*

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PREFACE.

THE Compilers of this Elementary Grammar, primarily meant for candidates for the Matriculation Examination of the Calcutta University, have been guided in their work by two main considerations. In the first place, it has been their aim to render the Grammar as simple as possible and hence to admit into it nothing in excess of what the Student at that stage may really be expected to know. By a Student's 'knowing' grammatical forms they understand that he should be able not only to recognise and analyse them when he meets with them in literature but also to reproduce and apply them accurately for the purposes of translation into, and composition in, Sanskrit. This latter consideration at once very definitely limits the matter to be comprised in a Grammar; and the Compilers, therefore, have excluded from their book many of the less common forms which, as a rule, are given even in Grammars of an elementary type. The teacher will not find it difficult

to give supplementary instruction regarding such forms whenever required. And the Student also should early acquire the capacity and habit of consulting, for information not given in his text-book, grammars of a more advanced type--copies of some of which ought to be accessible to him in his School Library.

The Compilers, in the second place, have endeavoured to cast the grammatical matter in a form which will not present too many difficulties to teachers, many, or most, of whom may have learned their Sanskrit grammar according to the old Indian system. For this reason Sanskrit technical terms are freely used together with the corresponding English ones, and occasionally views on points of grammar which are distinctively Indian have been referred to and explained.

A supplement to this grammar, in the form of a 'Dhātukosha' containing a very full statement of all the tenses, moods etc., of the more commonly used verbs, will be published shortly.

The compilation of a grammar on the lines indicated in the above was first suggested to the undersigned by the Vice-Chancellor of the

University, the Hon'ble Mr. Justice Asutosh Mookerjee, Saraswati, C.S.I., whose interest in the promotion of Oriental studies is well known and who since a long time has felt convinced that a book of this type would contribute to make Sanskrit more popular in our Schools and to bring it into line with other branches of study.

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B. B. SHASTRI.

N. B.—It is not of course intended that the entire Dhātukosha should be included in the Matriculation Course : as a whole it is meant for purposes of reference only. But Matriculation Candidates will be expected to be familiar for the purposes of translation and composition with the different tenses, moods, participles, etc., of the following roots :—

१११ अट्। अप्। अर्च॑। अर्ज॑। अह॑। अगृ॑। अम्।
 आप॑। आम्। ॥२॥ इप्। ईच्। कथ॑। कम्।
 कुप्। ॥३॥ कृप्। कृप्। कृम्। क्री॑। क्रीड्। कृष्।
 चम्। चि॑। चन्। चाद्। गम्। गुप्। गै। ग्रह॑।
 घा॑। चर्। चि॑। चिन्। छिद्। जन्। जप्। जाय॑।

जि। जृ। ज्ञा। ज्वल्। तन्। तप्। तुद्। तप्।
 तृ। त्यज्। त्रै। त्वर्। दंश्। दह्। दा (दाण्)।
 दा। दिव्। दुप्। दुह्। दृश्। दृह्। द्विप्। धा।
 धाक्। धू। धृ। नम्। नश्। निन्द्। नी। नृत्।
 पच्। पद्। पत्। पा। पीड्। पुप्। पू। पूर।
 पृ। प्रच्छ्। प्री। वम्। बाध्। बुध्। ब्रू। भच्।
 भज्। भञ्ज्। भा। भास्। भिद्। भी। भुज्। भू।
 भृ। भ्रम्। भंन्। मा। मि। मिल्। मुद्। मुच्।
 मृ। मृज्। मृप्। यज्। यत्। यम्। या। याच्। युज्।
 युध्। रच्। रच्। रम्। राज्। राध्। रुच्। रुद्।
रुध्। रुह्। लम्। लिप्। लिह्। वच्। वद्। वस्।
 वह्। विद्। विग्। हृ। हृज्। हृत्। हृध्। हृप्।
 शक्। शङ्। शंस्। शप्। शम्। शास्। शी। शच्।
 शम्। शप्। शम्। श्रि। श्रु। श्रस्। सह्। सिच्।
 सिध्। स्र्। सृज्। स्रध्। स्वप्। स्या। स्तु। स्तृ।
 छा। स्पृग्। स्पृह्। स्पृ। जन्। जस्। हिन्स्। ह्र्।
 ह्रप्। ह्रै॥

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CHAPTER I.

The Alphabet.

1. Sanskrit is most commonly written in the Devanāgarī character. The Devanāgarī Alphabet comprises forty-eight letters (वर्ण or अक्षर). Of these letters thirteen are vowels (स्वर), and thirty-five consonants (व्यञ्जन).

2. Of the thirteen vowels five are short (ङ्क्ष), viz., अ a, इ i, उ u, ऋ ṛ, and ए ḷ. Eight are long (दीर्घ), viz., आ ā, ई ī, ऊ ū, ऋ ṛ, ए e, ऐ ai, ओ o, औ au.

3. The following is a list of the consonants—

क k,	ख kh,	ग g,	घ gh,	ङ ṅ ;
च ch,	छ chh,	ज j,	झ jh,	ञ ṇ ;
ट ṭ,	ठ ṭh,	ड ḍ,	ढ ḍh,	ण ṇ ;
त t,	थ th,	द d,	ध dh,	न n ;
प p,	फ ph,	ब b,	भ bh,	म m ;
य y,	र r,	ल l,	व v ;	
श ś, or ṣ,	ष ṣh or ṣ,	स s,	ह h ;	

: ṁ, or ṁ Anusvāra,

: ḥ Visarga.

When following a consonant, the vowels are written as follows—

आ ८, इ ८, ई ८, उ ८, ऊ ८, ऋ ८, ॠ ८,
ए ८, ऐ ८, औ ८, औ ८.

Thus—

क,	का,	कि,	की,	कु,	कू,	कृ,
ka,	kā,	ki,	kī,	ku,	kū,	kṛi,
ख,	खा,	खि,	खी,	खु,	खू,	खृ,
kh,	kā,	ke,	kai,	ko,	kau,	
र ru,	रू rū,	शू sū,	शू sū,	श or शृ śri,		
हू śri,	हु hu,	हू hū,	हू hri,	हू hri.		

4. The consonants are divided into groups, according to the vocal organs employed in their articulation. The first five of these groups are called वर्ग and each group is distinguished by the first letter it comprises. Thus, the क-वर्ग comprises क ख ग घ ङ.

च छ ज झ ञ form the च-वर्ग; ट ठ ड ढ ण the ट-वर्ग; त थ द ध न the त-वर्ग; प फ ब भ म the प-वर्ग.

The letters य र ल व are called अन्तःस्थ-वर्ग.

श ष स and ह are comprised under the name कषवर्ग.

The last letters of the five वर्ग i. e., ङ ञ ण न and म are comprised under the term अनुनासिक,

and this name is also applied to the sign $\underset{\sim}{\text{~}}$ written above a letter.

5. Consonants following each other without intervening vowels are written in groups (Compound Consonant-).

List of Compound Consonants.

क kka,	ख khha,	क kta,	क्य ktya,
क ktra,	क ktva,	क kna,	क kma
क kya,	क kra,	क kla,	क kva,
क ksha,	क kshma,	क kshya,	क kshva.
क khya,	क khra,	क gya,	क gra,
क grya,	क ghna,	क ghma,	क ghya
क ghra,	क nka,	क nkta,	क nksha.
क nkshva,	क nga,	क ngya,	क nma,
क ehcha,	क ehchha,	क ehchhra,	क ehna,
क ehma,	क ehhya,	क ehhra,	क jja,
क ijha,	क jna,	क jya,	क jma,
क jya,	क jra,	क jva,	क neha,
क nichha,	क nja,	क tta,	क tya,
क tra,	क thya,	क thra,	क dya,
क dra,	क dhya,	क dhra,	क pta,
क ptha,	क pja,	क pva,	क pma,
क tka,	क tta,	क tya,	क ttva,
क ttra,	क ttha,	क tna,	क tpa,
क tma,	क or क tra,	क trya,	क tva,
क tsa,	क thya,	क dga,	क dda,

द	ddha,	ध	ddhva,	ड	dna,	ढ	dba,
ड	dbha,	झ	dbhya,	झ	dma,	झ	dya,
द	dra,	झ	drya,	ड	dva,	झ	dvya,
ध	dhna,	ध	dhma,	ध	dhya,	ध	dhra,
ध	dhrya,	ध	dhva,	न्त	nta,	न्त	ntya,
न्त	ntra,	न्त	nda,	न्त	ndra,	न्त	ndha,
न्त	ndhra,	न्त	nnn,	न्त	nra,	न्त	pta,
न्त	ptya,	न्त	pna,	न्त	pma,	न्त	pya,
न्त	pra,	न्त	pla,	न्त	psa,	न्त	bja,
न्त	bda,	न्त	bdha,	न्त	bna,	न्त	bra,
न्त	bhna,	न्त	bhya,	न्त	bhra,	न्त	bhva,
न्त	mna,	न्त	mpa,	न्त	mba,	न्त	mbha,
न्त	mma,	न्त	mya,	न्त	mra,	न्त	mla,
न्त	yya,	न्त	yva,	न्त	rka,	न्त	rdha,
न्त	lka,	न्त	lpa,	न्त	lla,	न्त	lva,
न्त	vna,	न्त	vya,	न्त	vra,	न्त	ścha,
न्त	śchha,	न्त	śchya,	न्त	śna,	न्त	śya,
न्त	śra,	न्त	śrya,	न्त	śla,	न्त	śva,
न्त	śvya,	न्त	shṭa,	न्त	shṭya,	न्त	shṭra,
न्त	shṭva,	न्त	sbṭa,	न्त	shṭha,	न्त	ska,
न्त	sta,	न्त	stya,	न्त	stra,	न्त	strya,
न्त	stva,	न्त	sna,	न्त	sma,	न्त	sva,
न्त	sra,	न्त	sva,	न्त	hna,	न्त	hna,
न्त	hma,	न्त	hya,	न्त	hra,	न्त	hla,
न्त	hva,						

Guṇa and Vṛiddhi.

6. It frequently happens in Sanskrit, in declension or conjugation, or in the formation of new words, that इ or ई changes to ए, उ or ऊ to ओ, ऋ or ॠ to अर्, ए to अन् ; and again that अ changes to आ, इ or ई to ऐ, उ or ऊ to औ, ऋ or ॠ to आर्, ए to आन्. In these cases ए ओ अर् and अन् are called the *guṇa* of इ ई etc ; and आ ऐ etc. are called the *vṛiddhi* of अ इ etc.

Vowels therefore may be classified as follows—

Simple vowels :	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ए
Guṇa vowels :			ए		ओ		अर्		अन्
Vṛiddhi vowels :	आ	ऐ		औ	आर्		आन्		

CHAPTER II.

Sandhi.

7. In Sanskrit, when syllables are combined into words, or words are combined with other words either into Compound words or into sentences, the final and initial letters of meeting syllables or words undergo certain changes. These changes are comprised under the term *सन्धि* (*combination*). The rules of *sandhi* are many and very complicated. The following rules apply throughout to the changes of initial and final

15. Final उ or ऊ before initial अ or आ, इ or ई, कृ or कृ, ए or ऐ, ओ or औ, becomes व्—

खलु + अहम् = खल्वहम्

साधु + इदम् = साध्विदम्

सम्भू + ओष्ठम् = सम्भूठम्

16. Final कृ or कृ, before initial अ or आ, इ or ई, उ or ऊ, ए or ऐ, ओ or औ, becomes र्—

प्रियं + अनुमतिः = प्रियंनुमतिः

मात्र + आनन्दः = मात्रानन्दः

पितृ + उपदेशः = पितृपदेशः

17. Final ए and ओ become अय् and अव् before any vowel; if they stand at the end of a word (पदान्त), the य् of अय् and the व् of अव् are very generally dropped—

शे + अनम् = शयनम्

हरे + एहि = हरयेहि or हर एहि

प्रभो + एहि = प्रभयेहि or प्रभ एहि

18. ए and ओ at the end of a word (पदान्त) remain unchanged before initial अ, but the अ is dropped—

ते + अपि = तेऽपि

विष्णो + अव = विष्णोऽव

19. Final ऐ and औ become आय् and आव् before any vowel; if they stand at the end of a word (पदान्त), the य् and व् may be dropped—

नै + अकः = नायकः

त्रियै + एति = त्रियायेति or त्रिया एति

रवौ + अस्तमिते = रवावस्तमिते or रवा अस्तमिते

Note particularly that after the dropping of the य् and व् no further Sandhi can take place between the final and initial vowels.

Irregular Vowel Sandhi.

A few cases of irregular vowel-sandhi must be noted.

20. When a preposition (उपसर्ग) ending in अ or आ combines with a verbal root (धातु) beginning with क्, the अ or आ combines with क् into ~~चाक्~~ (not अक्)—

प्र + कृच्छति = प्राच्छति

The prepositions ending in अ or आ are अप अंव उप प्र परा.

21. When one of these same prepositions combines with the initial ए or औ of a root, the result is ए or औ (not ऐ or औ)—

उप + एजते = उपेजते

उप + औपति = उपौपति

But in the case of the ए of the roots एध् and इ, the general rule holds good—

उप + एति = उपैति

उप + एधते = उपैधते

But in imperative 2nd person singular—

अव + एहि = अवैहि, not अवैहि

उप + एहि = उपेहि

22. When the औ of औष्ठ combines with a preceding अ, in a compound word (समास), the result may be either औ or औ—

अधर + औष्ठः = either अधरौष्ठः or अधरौष्ठः

23. When कृत is preceded, in a compound (द्वितीयासमास) word, by अ, the result of the combination is आर्—

दुःख + कृतः (affected by pain) = दुःखार्तः

24. We further note the following cases of irregular vowel-sandhi, in certain compound words which are in common use—

गो + अक्षः = गवाक्षः

अक्ष + ऊहिनी = अक्षौहिणी

ख + ईरः = खैरः

भार्त + अण्डः = भार्ताण्डः

कुल + अट्ट = कुलट्ट

मनस् + ईषा = मनीषा

25. In certain cases the vowel-sandhi demanded by the preceding rules does not take place. The most important cases of this kind are the following.

26. ई ऊ and ए when dual (द्विवचन) terminations, either nominal or verbal, remain unchanged before any initial vowel—

कवी + इमौ = कवी इमौ
 माधू + इमौ = माधू इमौ
 यमू + अर्थकौ = यमू अर्थकौ
 लते + एते = लते एते
 याचेते + अर्थम् = याचेते अर्थम्

27. The ई of अमी (nom. plural of the pronoun अहम्) is treated in the same way—

८ अमी + अग्वाः = अमी अग्वाः

28. Interjections consisting of one vowel only, and also हे and यही, do not enter into Sandhi with a following initial vowel—

इ + इन्द्रः = इ इन्द्रः
 आ + एवम् = आ एवम्
 हे + इन्द्रः = हे इन्द्रः
 यही + अपूर्वम् = यही अपूर्वम्

Combination of Consonants.

(व्यञ्जनसन्धिः)

29. In Sanskrit no consonants can stand at the end of a word (पदान्त) but the following—
 क् ट् त् प् ङ् न् म् लः (Visarga) and ^२ (Anusvāra).
 As a rule no word in Sanskrit ends in more than one consonant

30. Final क् च् ट् त् or प् change to ग् ज् ङ् द् and व् respectively, before an initial vowel or before an initial letter which is third or fourth or fifth in the वर्ग to which it belongs ; and also before initial य् र् ल् व् and ह्—

सम्यक् + उक्तम् = सम्यगुक्तम्

दिक् + मिः = दिग्मिः

सम्नाट् + ध्यम् = सम्नाड्यम्

जगत् + ईशः = जगदीशः

चित् + रूपम् = चिद्रूपम्

ककुप् + मिः = ककुग्मिः

31. Final त् remains त् before the suffixes (प्रत्यय) वत् and मत्—

विद्युत् + वत् = विद्युत्वत्

32. According to Rule (30) final क् ट् त् प् become ग् ङ् द् व् before initial न् or म् ; but more generally they in that position become ङ् ण् न् म्

Thus—

दिक् + नागः = दिङ्नागः (more usual than दिग्नागः).

तत् + नूनम् = तद्धूनम् (more usual than तद्नूनम्).

एतत् + मुरारिः = एतद्मुरारिः (more usual than एतदमुरारिः).

पट् + मुखः = पङ्मुखः (more usual than पड्मुखः).

33. The latter change is obligatory (not optional) before the suffixes मय and माव—

वाक् + मयः = वाङ्मयः
चित् + मयः = चिन्मयः
तत् + मावम् = तन्मावम्

पट् + नवतिः becomes पङ्चवतिः only (not पड्चवतिः); and the genitive case of पट् is पङ्चाम् only.

34. Final त् and न् before initial ल् become ल् and लँ respectively.

तत् + लभते = तल्लभते
महान् + लाभः = महाल्लभः

35. The म् of the root स्था and its derivatives is dropped after the preposition उत्—

उत् + स्थानम् = उत्थानम्
उत् + स्थापयति = उत्थापयति

36. Final क् ट् त् प् before initial ह् become ग् ङ् द् ब् under Rule (30), but usually a further

change takes place, the initial ह् being changed into घ् ढ् भ् respectively—

वाक् + हरिः = वाग्हरिः or (usually) वाग्घरिः

परिव्राट् + हतः = परिव्राड्हतः or परिव्राड्ढतः

तत् + हतम् = तद्वहतम् or तद्वहतम्

अप् + हरणम् = अब्हरणम् or अब्भरणम्

37. Final त् before initial च् or छ् becomes च्—

तत् + चित्तम् = तच्चित्तम्

38. Before initial ज् it becomes ज्—

तत् + जायते = तज्जायते

39. Before initial श् it becomes च्—

तत् + शृणोति = तच्छृणोति

40. More commonly, however, an additional change takes place, the initial श् being changed into छ्—

✓ तच्छृणोति

41. An analogous change of initial श् may take place after final क् ट् and प्—

वाक् + शतम् = वाक्शतम् or वाक्छतम्

परिव्राट् + शते = परिव्राट्शते or परिव्राट्छते

अप् + शब्दः = अप्शब्दः or अप्छब्दः

42. This change of श् into छ् takes place, however, only if the श् is followed either by

a vowel or one of the letters य र ल व. Hence—
वाक् + द्योतति = वाक्द्योतति only.

43. Final त् before an initial ट् ढ् ड् becomes ट् (which in certain cases becomes ड् under Rule 30)—

तत् + टीका = तटीका

तत् + डयते = तड्डयते

44. Final न् before initial च् or छ् changes to Anusvāra and ग् is inserted after it—

हमन् + चकार = हमञ्चकार

45. Before initial ट् or ढ् final न् is changed into Anusvāra and प् is inserted—

महान् + ठकुरः = महान्ठकुरः

46. Before त् or य् final न् is changed into Anusvāra and म् is inserted—

चक्रिन् + तावच्च = चक्रिन्तावच्च

47. The change of न् into Anusvāra plus ग् or प् or म् takes place, however, only if the च् छ् ट् ढ् त् य् are followed either by a vowel or one of the letters य र ल व. Hence—

मन् + मरुः = मन्मरुः only.

48. Final न् before ज् and ग् becomes झ्; the ग् may be changed to छ्—

गमून् + जयति = गमूञ्जयति

गान् + गमकान् = गाञ्जगमकान् or गाञ्छगमकान्

49. Final न् before ङ् and ट् is changed to ण्—
महान् + डास्रः = महाण्डास्रः

50. The changes prescribed by Rules (44-45-46) do not affect the final न् of प्रशान्—

प्रशान् + तनोति = प्रशान्तनोति

51. Final म् is changed into Anusvāra before any consonant—

त्वम् + करोषि = त्वं करोषि

नदीम् + तरति = नदीं तरति

सत्वरम् + याति = सत्वरं याति

हरिम् + वन्दे = हरिं वन्दे

शय्यायाम् + शिते = शय्यायां शिते

सम् + राट् remains सम्म्राट् (the म् cannot become Anusvāra).

52. Instead of this, before any consonant of the first five Vargas, final म् may be changed into the nasal of the Varga concerned—

त्वङ्करोषि for त्वं करोषि

नदीन्तरति for नदीं तरति

मधुरम्फलम् for मधुरं फलम्

53. After the Anusvāra into which the म् of पुम् is changed in certain compounds, श् or स् is inserted—

✓ पुम् + चक्षी = पुंश्चक्षी

✓ पुम् + कोकिलः = पुंस्कोकिलः

54. म् is inserted after the Anusvāra into which the म् of सम् is changed before ह्र or derivatives of ह्र—

✓ सम् + ह्रतः = संस्कृतः
सम् + कारः = संस्कारः

55. In the body of a word, final न् and म् change into the fifth letter of the Varga to which the immediately following consonant belongs—

गाम् + तः = गान्तः

56. In the same circumstances, न् and म् change into Anusvāra before ग् प् फ् or ह्र—

आक्रम् + स्यते = आक्राम्यते

57. ह्र, standing at the beginning of a word and preceded by a short vowel or the particles आ and मा, becomes च्छ—

अ + छाया = अच्छाया

आ + छादयति = आच्छादयति

58. This change is optional if ह्र is preceded by any other final long vowel—

लक्ष्मी + छाया = लक्ष्मौच्छाया or लक्ष्मीछाया

59. In the body of a word ह्र necessarily becomes च्छ after any vowel—

इच्छति; वेच्छियते (from छिद्)

✓ 60. Final **ङ ण** and **न्** preceded by a short vowel and followed by any vowel are doubled—

- ✓ प्रत्यङ् + आस्ते = प्रत्यङ्ङास्ते
 सुगण् + आस्ते = सुगणास्ते
 एतस्मिन् + अन्तरे = एतस्मिन्नन्तरे

61. Consonants (except **र** and **ह**) if preceded by **र** and **ह**—these letters being themselves preceded by a vowel—may be doubled—

अर्कः or अर्कः

ब्रह्मन् or ब्रह्मन्

Visarga for final **स्** and **र्**.

62. At the end of a word (पदान्त) **स्** and **र्** change into Visarga—

रामः for रामस् . अग्निः for अग्निस् . प्रातः for प्रातर् .

63. This Visarga remains unchanged before following **क् ख प फ्—ग् प् स**

कः करोति

कः पचति

कः शिते

64. Before **च्** or **छ** the Visarga changes to **ञ्**, before **ट** or **ठ** to **य** ; before **त्** or **थ** to **स्**—

पूर्णः + चन्द्रः = पूर्णचन्द्रः

ततः + छिन्ने = ततस्छिन्ने

भग्नः + ठक्कुरः = भग्नठक्कुरः

नमः + तुम्यम् = नमस्तुम्यम्

65. Visarga following any vowel but अ or आ becomes र् before any vowel, or any consonant which is third or fourth or fifth in its Varga, or य र् लृ व् and ह—

कविः + अयम् = कविरयम्

निः + धनः = निर्धनः

गिग्गः + हसति = गिग्गहंसति

66. If, however, the Visarga is preceded by अ and followed by any vowel but अ, it is dropped—

वायसः + आह = वायस आह

कः एपः = क एपः

Note particularly that after the dropping of the Visarga (Rules 66, 69, 70.), no further Sandhi can take place between the final and initial vowels—

वायसः + आह = वायस आह

गताः + अग्राः = गता अग्राः

67. If preceded by अ and followed by one of the consonants enumerated in Rule (65) the अ + Visarga change to ओ—

शोभनः + गन्धः = शोभनो गन्धः
 निर्वाणः + दीपः = निर्वाणो दीपः
 अतीतः + मासः = अतीतो मासः
 मनः + रमः = मनोरमः

68. If preceded by अ and followed by initial अ, the अ + Visarga become औ and the initial अ is dropped—

नरः + अयम् = नरोऽयम्
 वेदः + अधीतः = वेदोऽधीतः

69. Visarga preceded by आ and followed by any vowel or any of the consonants enumerated in Rule (65) is dropped—

इताः + अथाः = इता अथाः
 देवाः + इह = देवा इह
 माः + भिः = माभिः
 देवाः + यान्ति = देवा यान्ति

70. Under the same circumstances, the Visarga of भोः is dropped—

भोः + अच्युत = भो अच्युत

71. The two pronouns सः (तद्) and एवः (एतद्) drop the Visarga before any consonant, and any vowel, except अ. Before the latter the final अ + Visarga become औ and the initial अ is dropped—

सः + एति = स एति
 एवः + गच्छति = एव गच्छति
 सः + अस्ति = सोऽस्ति

But at the end of a sentence सः and एषः.

72. The Visarga which represents a final र् (e. g. पुनः for पुनर्) is not treated according to Rules (66, 67, 68, 69.) but returns to र्—

पुनः + अत्र = पुनरत्र

पुनः + आगतः = पुनरागतः

पुनः + गच्छति = पुनर्गच्छति

दाः + एषा = दारेषा

73. Before initial र् final र् is dropped and a preceding short vowel lengthened—

~~पुनर् + रमते~~ (for पुनः रमते)

पुना रमते

गम्भुर् + राजते = गम्भू राजते

गौर + रम्या = गी रम्या

74. In a certain number of cases the Sandhi-changes of Visarga are not in accordance with the above stated general rules. A few only of these exceptions are stated here.

α. Compounds with निः, दुः, पाविः, चतुः—

निः + कामः = निष्कामः

निः + फलः = निष्फलः

दुः + कृतः = दुष्कृतः

पाविः + कृतः = पाविष्कृतः

चतुः + कोपः = चतुष्कोपः

b. Compounds of नमः, तिरः, पुरः with the root कृ or derivatives of it—

नमः + कारः = नमस्कारः

नमः + कृत्य = नमस्कृत्य

Thus तिरस्कारः, पुरस्कारः etc.

c. Other cases are—

येयः + करः = येयस्करः

अयः + कान्तः = अयस्कान्तः

ययः + करः = ययस्करः

अधः + पदम् = अधस्तदम्

भाः + करः = भास्करः

आयुः + कामः = आयुष्कामः

भ्रातुः + पुत्रः = भ्रातुपुत्रः

धनुः + कः = धनुष्कः

धनुः + काण्डम् = धनुष्काण्डम्

तेजः + विन् = तेजस्विन्

ज्योतिः + मत् = ज्योतिषत्

75. अहर्, the Pada-base of अहन्, displays various irregularities in compounds—

अहः + पतिः = अहःपतिः or अहर्पतिः

अहः + रात्रः = अहोरात्रः

अहः + अहः = अहरहः

Note also—

✓ स्वः + पतिः = स्वःपतिः or स्वर्पतिः

गोः + पतिः = गोःपतिः or गोर्पतिः

Change of न into ण.

76. न् if followed by a vowel or न्म् यव्, changes to ण् through the influence of ऋ ॠ र् or ए preceding the न् within the same word; provided there intervene between the influencing letter and न् no other letters but vowels, and consonants of the क-वर्ग or प-वर्ग, य् व् ह् or Anusvāra—

नृणाम्; अक्षेण्; अर्पणम्; धर्मेण्; रावणः; कार्येण्;
क्षपणः; गृह्णाति; दूषणम्; जिप्सुः; वृद्धणम्.

77. But, on the other hand, अर्चनम् (where a letter of the च-वर्ग intervenes); दर्शनम् (where श् intervenes); रमन्ते (where the न् is followed by त्) and रामान्, हरीन्, भृगान् etc. (where the न् being the last letter of the word is not followed by any other letter).

78. The 'influencing' letters may change न् into ण् also when occurring in a word which is the first part of a compound, while the न् occurs in the second part; but in many such cases the न् remains unchanged—

अग्र + नीः = अग्रणीः

ग्राम + नीः = ग्रामणीः

सर्व + अङ्गः = सर्वाङ्गः

हव + हनम् = हवहणम्

शूर्प + नखा = शूर्पणखा

But, on the other hand—

परा + अङ्गम् = पराङ्गम्

सर्व + नामन् = सर्वनामन्

हव + घ्नः = हवघ्नः

79. In some cases the change of न् to ण् is optional—

गिरिनदी or गिरिणदी

व्रीहिवापिनः or व्रीहिवापिणः

80. Frequent instances of the change of न् into ण् are also afforded by compounds of verbal roots or their derivatives with prepositions containing इ—प्रणमति (प्र + नमति); प्रणायकः (प्र + नायकः); अन्तर्णयति (अन्तः + नयति); प्राणिति (प्र + अनिति) प्रमाणम् (प्र + मानम्) .

But, on the other hand, परिनर्तनम्; प्रनष्टः, प्रघ्नन्ति etc.

Change of च into ष .

81. Non-final स्, chiefly of suffixes and terminations, if followed by a vowel, or त् य न् म् य व्,

changes into च through the influence of an immediately preceding vowel (excepting अ and आ) or क् or र्—

हरि + स = हरिषु; गुरु + स = गुरुषु; वाक् + स = वाचुः;
गमि + स्यति = गमिष्यति; सु + स्वाप = सुप्वाप; सर्पिः
(Visarga for स) + कः = सर्पिष्कः; सर्पिः + भत् = सर्पिभत्.

On the other hand, मनः (Visarga for स) +
आ = मनसा (here स is preceded by अ).

82. The above rule holds good even in cases where Anusvāra, standing for न्, or Visarga intervenes between स and the preceding influencing letter—

हवीषि; हविःषु.

83. The same principle affects the initial स of many verbs when compounded with prepositions—

अभि + स्तौति = अभिष्टौति

नि + सीदति = निपीदति

84. And in the case of these verbs the change takes place even when the augment (अडागम) intervenes between the influencing letter and the स—

अभ्यष्टौत् (imperfect tense of अभि + स्तु); न्यपीदत्.

85. In certain other cases the सू remains unchanged—e. g. परि+सोढुम् (infinitive of सह्) परिःसोढुम्

86. The same change affects the initial सू of the second members of many other compounds—

वि+समः=विषमः ; युधि+स्त्रिः=युधिष्ठिरः ;
अग्नि+ष्टोमः=अग्निष्टोमः ; मातृ+स्वसा=मातृस्वसा ;
पितृ+स्वसा=पितृस्वसा etc. etc.

CHAPTER III.

Declension.

87. The grammatical rules on 'Declension' teach how to nouns (including adjectives), as also to numerals and pronouns certain case-affixes (विभक्ति* or सुप्) are joined on. A noun, in its primitive form without case-termination, is in Sanskrit grammar called प्रातिपदिक (nominal base); with the case-termination joined on, it is called a पद. Thus राम and हरि are prātipadikas ; रामः, हरिः, रामम्, हरिस् etc. are padas.

* The term विभक्ति is applied to those terminations also by means of which verbs are conjugated.

There are in Sanskrit three different Genders—Masculine (पुंलिङ्ग) ; Feminine (स्त्रीलिङ्ग) ; and Neuter (नपुंसकलिङ्ग) .

Masculine—राम, नर, वृक्ष, साधु, पित्र, राजन् .

Feminine—लता, नदी, वधू, साध्वी, मातृ, वाच .

*Neuter—धन, वन, वारि, मधु, यशस् .

There are three Numbers—Singular (एक-वचन) ; Dual (द्विवचन) ; Plural (बहुवचन) .

Singular—वृक्षः ; लता ; वनम् .

Dual—वृक्षौ ; लते ; वने .

Plural—वृक्षाः ; लताः ; वनानि .

In these examples, to the prātipadikas वृक्ष, लता, वन, there are joined the case-terminations of the Nominative (प्रथमा) case of each Number.

88. There are in Sanskrit seven Cases, or eight if we count the Vocative (संबोधन) . Their names, with the corresponding names of Western (Latin) grammar, are as follows—

First Case (प्रथमा viz. विभक्ति) = Nominative.

(कर्तृकारक)

Second Case (द्वितीया) = Accusative.

(कर्मकारक)

Third Case (तृतीया) = Instrumental.

(करणकारक)

Fourth Case (चतुर्थी) = Dative.

(सम्प्रदानकारक)

Fifth Case (पञ्चमी) = Ablative.

(अपादानकारक)

Sixth Case (षष्ठी) = Genitive.

(सम्बन्ध)

Seventh Case (सप्तमी) = Locative.

(अधिकरणकारक)

संबोधन = Vocative.

Sanskrit Grammarians do not consider the Genitive (षष्ठी) to be a case (कारक); they therefore count six cases only.

89. The following is a tabular statement of the case-terminations (sup [सुप्] vibhakti). These terminations undergo various changes when joined to bases ending in vowels, after bases ending in consonants they appear in their normal forms.

		एकवचन Singular.	द्विवचन Dual.	बहुवचन Plural.
प्रथमा विभक्ति	Nom.	:(स)	घौ	घः (अस्)
द्वितीया विभक्ति	Acc.	घम्	घौ	घः (अस्)
तृतीया विभक्ति	Inst.	घा	भ्याम्	भिः (भिस्)
चतुर्थी विभक्ति	Dat.	ए	भ्याम्	भ्यः (भ्यस्)
पञ्चमी विभक्ति	Abl.	घः (अस्)	भ्याम्	भ्यः (भ्यस्)
षष्ठी विभक्ति	Gen.	घः (अस्)	घोः (घोस्)	घाम्
सप्तमी विभक्ति	Loc.	इ	घोः (घोस्)	सु

The Vocative has as a rule the same termination as the Nominative.

90. Sanskrit nouns may be divided into two classes—

1. Nouns, the bases of which end in Vowels.
2. Nouns, the bases of which end in Consonants.

I. Bases ending in Vowels.

(स्वरान्त)

91. Masculine bases ending in अ

अकारान्त पुंलिङ्ग

		एकवचन Singular.	द्विवचन Dual.	बहुवचन Plural.
प्रथमा	Nominative	नरः	नरौ	नराः
द्वितीया	Accusative	नरम्	नरौ	नरान्
तृतीया	Instrumental	नरेण	नराभ्याम्	नरैः
चतुर्थी	Dative	नराय	नराभ्याम्	नरेभ्यः
पञ्चमी	Ablative	नरात्	नराभ्याम्	नरेभ्यः
षष्ठी	Genitive	नरस्य	नरयोः	नराणाम्
सप्तमी	Locative	नरे.	नरयोः	नरेषु
संबोधन	Vocative	हे नर	हे नरौ	हे नराः

All Masculine bases ending in अ are declined like नर.

92. Masculine bases ending in इ

इकारान्त पुलिङ्ग

	Singular.	Dual.	Plural.
Nom.	हरिः	हरौ	हरयः
Acc.	हरिम्	हरौ	हरीन्
Inst.	हरिणा	हरिभ्याम्	हरिभिः
Dat.	हरये	हरिभ्याम्	हरिभ्यः
Abl.	हरेः	हरिभ्याम्	हरिभ्यः
Gen.	हरेः	हर्योः	हरीणाम्
Loc.	हरी	हर्योः	हरिषु
Voc.	हे हरे	हे हरी	हे हरयः

With the exception of पति and सखि all Masculine nouns ending in इ are declined like हरि.

93. सखि is declined as follows:—

	Singular.	Dual.	Plural.
Nom.	सखा	सखायौ	सखायः
Acc.	सखायम्	सखायौ	सखोन्
Inst.	सख्या	सखिभ्याम्	सखिभिः
Dat.	सख्ये	सखिभ्याम्	सखिभ्यः
Abl.	सख्युः	सखिभ्याम्	सखिभ्यः
Gen.	सख्युः	सख्योः	सखोनाम्
Loc.	सख्यौ	सख्योः	सखिषु
Voc.	हे सखे	हे सखायौ	हे सखायः

94. The word पति is declined like सखि in Singular Inst., Dat., Abl., Gen., Loc.; in the other cases it follows हरि.

Singular.

Inst.	पत्या
Dat.	पत्ये
Abl.	पत्युः
Gen.	पत्युः
Loc.	पत्यौ

As the second part of a compound पति follows हरि throughout, e. g. भूपति; Inst. भूपतिना; Dat. भूपतये etc.

95. Masculine bases ending in उ.

उकारान्त पुल्लिङ्ग

	Singular.	Dual.	Plural.
Nom.	गुरुः	गुरु	गुरुवः
Acc.	गुरुम्	गुरु	गुरुन्
Inst.	गुरुणा	गुरुभ्याम्	गुरुभिः
Dat.	गुरुवे	गुरुभ्याम्	गुरुभ्यः
Abl.	गुरोः	गुरुभ्याम्	गुरुभ्यः
Gen.	गुरोः	गुरोः	गुरुणाम्
Loc.	गुरौ	गुरोः	गुरुषु
Voc.	हे गुरो	हे गुरु	हे गुरुवः

All Masculine nouns ending in उ are declined like गुरु.

96. Masculine bases ending in कृ

कृकारान्त पुलिङ्ग

a. पित्र 'father' and nouns declined like पित्र

	Singular.	Dual.	Plural.
Nom.	पिता	पितरौ	पितरः
Acc.	पितरम्	पितरौ	पितॄन्
Inst.	पित्रा	पित्रभ्याम्	पित्रभिः
Dat.	पित्रे	पित्रभ्याम्	पित्रभ्यः
Abl.	पितुः	पित्रभ्याम्	पित्रभ्यः
Gen.	पितुः	पित्रोः	पितॄणाम्
Loc.	पितरि	पित्रोः	पित्र्यु
Voc.	हे पितः	हे पितरौ	हे पितरः

The following nouns are declined in the same way :—भ्रातृ ; जामातृ ; देव .

नृ 'man' is declined in the same way, but forms in Gen. Pl. either नृणाम् or नृणाम् .

(b) दातृ and bases declined like दातृ

दातृ and other nouns ending in तृ which denote agents, and also नष्टृ and भर्तृ, are declined on the whole like पित्र but change the कृ into चार् in the following cases :—

	Singular.	Dual.	Plural.
1. Nom.		दातारौ	दातारः
2. Acc.	दातारम्	दातारौ	

97. Masculine bases ending in ओ

ओकारान्त पुल्लिङ्ग

The only noun of this class is गो

	Singular.	Dual.	Plural
Nom.	गौः	गावौ	गावः
Acc.	गाम्	गावौ	गाः
Inst.	गवा	गोभ्याम्	गोभिः
Dat.	गवे	गोभ्याम्	गोभ्यः
Abl.	गोः	गोभ्याम्	गोभ्यः
Gen.	गोः	गवोः	गवाम्
Loc.	गवि	गवोः	गोषु
Voc.	हे गौः	हे गावौ	हे गावः

98. Feminine bases ending in आ

आकारान्त स्त्रीलिङ्ग

	Singular.	Dual.	Plural.
Nom.	तारा	तारौ	ताराः
Acc.	ताराम्	तारौ	ताराः
Inst.	तारया	ताराभ्याम्	ताराभिः
Dat.	तारायै	ताराभ्याम्	ताराभ्यः
Abl.	तारायाः	ताराभ्याम्	ताराभ्यः
Gen.	तारायाः	तारयोः	ताराणाम्
Loc.	तारायाम्	तारयोः	तारासु
Voc.	हे तारे	हे तारौ	हे ताराः

All feminine bases ending in आ are declined like नारा. अम्बा 'mother' forms in the Vocative case हे अम्ब .

99. Irregular feminine bases ending in आ

आकारान्त स्त्रीलिङ्ग

	जरा	जरा	जरा
	Singular	Dual	Plural.
Nom	जरा	जरसौ or जरे	जरसः or जराः
Acc	जरमम् or जराम्	जरसौ or जरे	जरसः or जराः
Ins	जरसा or जरया	जराभ्याम्	जराभिः
Dat	जरसे or जरायै	जराभ्याम्	जराभ्यः
Abl	जरसः or जरायाः	जराभ्याम्	जराभ्यः
Gen.	जरसः or जरायाः	जरसीः or जरयोः	जरसाम्-जराणाम्
Loc.	जरसि or जरायाम्	जरसीः or जरयोः	जरासु
Voc.	हे जरे	हे जरसौ or हे जरे	हे जरसः or हे जराः

100. Feminine bases ending in इ

इकारान्त स्त्रीलिङ्ग

	Singular.	Dual.	Plural.
Nom	मतिः	मती	मतयः
Acc.	मतिम्	मती	मतीः
Inst.	मत्या	मतिभ्याम्	मतिभिः
Dat.	मत्यै or मतये	मतिभ्याम्	मतिभ्यः
Abl.	मत्याः or मतेः	मतिभ्याम्	मतिभ्यः

	Singular.	Dual.	Plural.
Gen.	मत्वाः or मतेः	मत्वोः	मतीनाम्
Loc.	मत्वाम् or मतौ	मत्वाः	मतिषु
Voc.	हे मते	हे मती	हे मतयः

All feminine bases in *इ* are declined like मति.

101. Feminine bases ending in *इ*

इकारान्त स्त्रीनिष्

There is a distinction between feminine bases in *इ* of more than one syllable and bases of one syllable only.

a. Bases of more than one syllable—नदी

	Singular.	Dual.	Plural.
Nom.	नदी	नद्यौ	नद्यः
Acc.	नदीम्	नद्यौ	नदीः
Inst.	नद्या	नद्योभ्याम्	नदीभिः
Dat.	नद्ये	नद्योभ्याम्	नदीभ्यः
Abl.	नद्याः	नद्योभ्याम्	नदीभ्यः
Gen.	नद्याः	नद्योः	नदीनाम्
Loc.	नद्याम्	नद्योः	नदीषु
Voc.	हे नदि	हे नद्यौ	हे नद्यः

The Nom. Sing. of नदी is नद्यौ:

102. Bases of one syllable—पी

	Singular.	Dual.	Plural.
Nom.	पीः	पिद्यौ	पियः

	Singular.	Dual.	Plural.
Acc.	धियम्	धियो	धियः
Inst.	धिया	धीभ्याम्	धीभिः
Dat.	धियै or धियै	धीभ्याम्	धीभ्यः
Abl.	धियः or धियाः	धीभ्याम्	धीभ्यः
Gen.	धियः or धियाः	धियोः	धियाम् or धीनाम्
Loc.	धियाम् or धियि	धियोः	धीषु
Voc.	हे धीः	हे धियौ	हे धियः

103. स्त्री, although monosyllabic, is declined as follows :—

	Singular.	Dual	Plural.
Nom.	स्त्री	स्त्रियौ	स्त्रियः
Acc.	स्त्रियम् or स्त्रीम्	स्त्रियौ	स्त्रियः or स्त्रीः,
Inst.	स्त्रिया	स्त्रीभ्याम्	स्त्रीभिः
Dat.	स्त्रियै	स्त्रीभ्याम्	स्त्रीभ्यः
Abl.	स्त्रियाः	स्त्रीभ्याम्	स्त्रीभ्यः
Gen.	स्त्रियाः	स्त्रियोः	स्त्रीणाम्
Loc.	स्त्रियाम्	स्त्रियोः	स्त्रीषु
Voc.	हे स्त्रि	हे स्त्रियौ	हे स्त्रियः

104 Feminine bases ending in ड

उकारान्त स्त्रीलिङ्ग

	Singular.	Dual.	Plural.
Nom.	धेनुः	धेनू	धेनवः
Acc.	धेनुम्	धेनू	धेनूः

	Singular.	Dual.	Plural.
Inst.	धेन्वा	धेनुभ्याम्	धेनुभिः
Dat.	धेन्वै or धेनवे	धेनुभ्याम्	धेनुभ्यः
Abl.	धेन्वाः or धेनोः	धेनुभ्याम्	धेनुभ्यः
Gen.	धेन्वाः or धेनोः	धेन्वोः	धेनूनाम्
Loc.	धेन्वाम् or धेनौ	धेन्वोः	धेनुषु
Voc.	हे धेनो	हे धेनू	हे धेनवः

All feminine nouns in उ are declined like धेनु.

105. Feminine bases ending in ऊ

ऊकारान्त स्त्रीलिङ्ग

There is a distinction between feminine bases in ऊ of more than one syllable, and bases of one syllable only.

(a) Bases of more than one syllable.

	Singular.	Dual.	Plural.
Nom.	वधूः	वध्वौ	वध्वः
Acc.	वधूम्	वध्वौ	वधूः
Inst.	वध्वा	वधुभ्याम्	वधुभिः
Dat.	वध्वे	वधुभ्याम्	वधुभ्यः
Abl.	वध्वाः	वधुभ्याम्	वधुभ्यः
Gen.	वध्वाः	वध्वोः	वधूनाम्
Loc.	वध्वाम्	वध्वोः	वधुषु
Voc.	हे वधु	हे वध्वौ	हे वध्वः

All feminine nouns in ऊ are declined like वधू.

106. (b) Bases of one syllable.

	Singular.	Dual.	Plural.
Nom.	भूः	भुवौ	भुवः
Acc.	भुवम्	भुवौ	भुवः
Inst.	भुवा	भूम्याम्	भूभिः
Dat.	भुवे or भुवै	भूम्याम्	भूम्यः
Abl.	भुवः or भुवाः	भूम्याम्	भूम्यः
Gen.	भुवः or भुवाः	भुवोः	भुवाम् or भूनाम्
Loc.	भुवि or भुवाम्	भुवोः	भूपु
Voc.	हे भूः	हे भुवौ	हे भुवः

107. Feminine bases ending in ऋ

ऋकारान्त खीलिङ्ग

The feminine nouns belonging to this class, मातृ, दुहितृ etc.—are declined like पित्र in all cases except the Acc. Plu where they form मातृः, दुहितृः etc. स्त्रसृ forms Nom. Dual and Plural and Acc. Sing. and Dual like Masc. दादृ—स्त्रसारी, स्त्रसारः, स्त्रसारम्, स्त्रसारौ.

In all other cases it follows मातृ.

The masculine nouns of the घाट् class form feminine in ई—घात्री—which are declined like नदी.

108. Feminine bases ending in औ

औकारान्त खीलिङ्ग

गौ as feminine is declined like Masculine नौ. द्यौ is declined like गौ.

109. Feminine bases ending in औ

औकारान्त औनिङ्

There is only one noun of this class—नौ,
which is declined as follows :—

	Singular.	Dual.	Plural.
Nom.	नौः	नावी	नावः
Acc.	नावम्	नावी	नावः
Inst.	नाया	नौभ्याम्	नौभिः
Dat.	नावे	नौभ्याम्	नौभ्यः
Abl.	नावः	नौभ्याम्	नौभ्यः
Gen.	नावः	नावोः	नावाम्
Loc.	नावि	नायोः	नौषु
Voc.	हे नौः	हे नावी	हे नावः

110. Neuter bases ending in ए

एकारान्त नपुंसकनिङ्

Bases of this class are declined like Masc.
bases in ए in all cases, excepting the Nom. and
Acc. in the three numbers; which exhibit the
following forms (from एन)—

	Singular.	Dual.	Plural.
Nom.	एनम्	एने	एनानि
Acc.	एनम्	एने	एनानि

111. Neuter bases ending in इ

इकारान्त नपुंसकलिङ्ग

	Singular.	Dual.	Plural.
Nom	वारि	वारिणी	वारिणी
Acc.	वारि	वारिणी	वारिणी
Inst.	वारिणा	वारिभ्याम्	वारिभिः
Dat.	वारिणि	वारिभ्याम्	वारिभ्यः
Abl.	वारिणः	वारिभ्याम्	वारिभ्यः
Gen.	वारिणः	वारिणोः	वारिणाम्
Loc.	वारिणि	वारिणोः	वारिणु
Voc.	हे वारि or हे वारि	हे वारिणी	हे वारिणी

112. Neuter adjectives in इ may follow the declension of masculine bases in इ (हरि) in the following cases—Dat. Abl. Gen Loc. Singular ; and Gen. and Loc. Dual.

Thus the neuter adj शुचि forms in Dat Sing. either शुचिर्न or शुचिरे, in Abl. and Gen Sing either शुचिनः or शुचिरे; etc.

The nouns अस्ति, अस्ति. दधि and मक्थि are declined as follows :—

113. Irregular neuter ending in इ

	Singular.	Dual.	Plural
Nom.	अस्ति	अस्तिनो	अस्त्योनि
Acc.	अस्ति	अस्तिनो	अस्त्योनि

Inst.	चम्या	चम्यिध्याम्	चम्यिभिः
Dat.	चम्यं	चम्यिध्याम् . .	चम्यिभ्यः
Abl.	चम्यः	चम्यिध्याम्	चम्यिभ्यः
Gen.	चम्युः	चम्योः	चम्याम्
Loc.	चम्यि or चम्यनि	चम्योः	चम्यिषु
Voc.	हे चम्यि or हे चम्ये हे चम्यिनो		हे चम्योनि

111. Neuter bases ending in उ

उक्तागस्त नपुमकनिद्र

	Singular.	Dual	Plural
Nom.	जानु	जानुनो	जानूनि
Acc.	जानु	जानुनो	जानूनि
Inst.	जानुना	जानुध्याम्	जानुभिः
Dat.	जानुने	जानुध्याम्	जानुभ्यः
Abl.	जानुनः	जानुध्याम्	जानुभ्यः
Gen.	जानुनः	जानुनो	जानुनाम्
Loc.	जानुनि	जानुनो	जानुषु
Voc.	हे जानु or हे जानो हे जानुनो		हे जानूनि

Consonant Declension.

Bases ending in Consonants.

(व्यञ्जनान्त)

115. Bases ending in Consonants take the case terminations given in Rule 89 without any changes. There is no difference between the declension of Masculine and Feminine consonantal bases; and Neuter bases are declined on the whole in the same way, they however take the termination इ, instead of ई in Nom. Acc. and Voc. Dual; and the termination ऋ, instead of णम्, in Nom. Acc. and Voc. Plural, and a nasal letter is inserted, in the latter cases, before the final consonant of the base. (not however when that final letter is itself a nasal or a semi-vowel)

There is an important distinction between such consonantal bases as remain the same before all case terminations, and such as assume different forms before different terminations. The former may be called *Unchangeable Bases*, the latter *Changeable Bases*.

g. Before the terminations beginning with म्, final consonants of the क-वर्ग and च-वर्ग, the ट-वर्ग, the न-वर्ग and the प-वर्ग become ग्, झ्, ढ् and व् respectively. Before terminations beginning with भ् or म्, स् and र् at the end of a word become Visarga, which thereupon is treated according to the Rules of Sandhi. Rules 65, 67, 72

117. The following paradigm exhibits the declension of consonantal bases in its simplest form, there being no changes whatever due to Sandhi (with the exception of an optional form in Loc. Plu.).

सगण् ('counting well').

Masc and Fem.

	Singular	Dual	Plural.
Nom.	सगण्	सगणौ	सगणः
Acc	सगणम्	सगणौ	सगणः
Inst.	सगणा	सगण्याम्	सगणिभिः
Dat.	सगणे	सगण्याम्	सगण्य.
Abl	सगणः	सगण्याम्	सगण्यः
Gen.	सगणः	सगणौ.	सगणाम्
Loc.	सगणि	सगणोः	सगणसु or सगण्ट्सु
Voc.	हे सगण्	हे सगणौ	हे सगण

The Neuter is like the Masc. and Fem. but has सुगणो in Nom. Acc. and Voc. Dual and सुगणि in Nom. Acc. and Voc. Plural.

118. The following paradigm illustrates the Sandhi changes which generally occur in the declension of consonantal bases.

सुहृद्.

Masc. and Fem.

	Singular.	Dual	Plural.
Nom	सुहृत्	सुहृदौ	सुहृदः
Acc	सुहृदम्	सुहृदौ	सुहृदः
Inst.	सुहृदा	सुहृदभ्याम्	सुहृद्भिः
Dat	सुहृदे	सुहृदभ्याम्	सुहृदभ्यः
Abl	सुहृदः	सुहृदभ्याम्	सुहृदभ्यः
Gen.	सुहृदः	सुहृदोः	सुहृदाम्
Loc.	सुहृदि	सुहृदोः	सुहृत्सु
Voc.	हे सुहृत्	हे सुहृदौ	हे सुहृदः

Neuter Nom. Acc. and Voc. Dual सुहृदोः;

Nom. Acc. and Voc. Plural सुहृन्ति

119. Further examples illustrating the Sandhi changes in the declension of consonantal bases—

Nom. Sing. Nom. Plu Inst Plu Loc. Plu

M.F. चित्रलिख् चित्रलिक् चित्रलिखः चित्रलिभिः चित्रलिषु

F. वाच् वाक् वाचः वाभिः वाचु

F. सज् सक् सजः सभिः सचु

M. सम्राज् सम्राट् सम्राजः सम्राड्भिः सम्राट्सु

M.F. अग्निमय् अग्निमत् अग्निमयः अग्निमद्भिः अग्निमत्सु

F. ककुब् ककुप् ककुभः ककुभिः ककुप्सु

F. दार् दारः दार्भिः दार्षु

F. दिग् दिक् दिगः दिग्भिः दिग्सु

M.F. विग् विट् विगः विग्भिः विट्सु

M.F. दुह् दुक् दुहः दुग्भिः दुह्सु

M.F. मधुलिह् मधुलिट् मधुलिहः मधुलिह्भिः मधुलिह्सु

F. उपानह् उपानत् उपानहः उपानद्भिः उपानत्सु

120. Further examples illustrating the insertion of a nasal in Nom. Acc. and Voc. Plu. Nenter of bases of this class (Rule 115) —

हरित्—हरित्ति

महृग्—महृग्मि

With reference to दुह् Nom. Sing. etc. note the following rule—

घ ष ञ and ह at the end of radical syllables, become ग द व and ग (and eventually क त य and क) either if they are the last letters of a pada or if they are followed by ष or भ or य. In this case the initial letter of the syllable, if either ग द or व becomes घ ष and भ if the aspiration which the last letter loses being transferred as it were to the first.

Thus —

दुह् (knowing). Nom. Sing. of दुह्, Inst. Plu. महृग्, Loc. Plu. महृग्

121. In the case of bases in इर् and उर्, the इ and उ are lengthened in Nom. Sing and before terminations beginning with consonants

Nom. Sing. Nom. Plu. Inst. Plu. Loc. Plu.

F. गिर् गीः गिरु गोभिः गौर्यु

F. पुर् पूः पुरु पृभिः पूर्यु

122. Bases in म् are mostly neuters terminating in चम् or इम् or उम्. These show the peculiarity of lengthening the final vowel in Nom. Acc. and Voc. Plural (before the nasal letter inserted according to Rule 115).

a. Thus मनांसि Nom. Acc. and Voc. Plu. of मनम् ; ज्वीषि of ज्विम् ; आयूषि of आयुम् .

Neut. मनम्.

Sing.	Dual	Plural
Nom. मनः	मनौ	मनांसि
Acc. मनः	मनौ	मनांसि
Inst. मनसा	मनोभ्याम्	मनोभिः
Dat. मनसे		मनोभ्यः
Abl. मनसः		मनोभ्यः
Gen. मनसः	मनसोः	मनसाम्
Loc. मनसि		मनसु
Voc. हे मनः	हे मनसो	हे मनांसि

b. आगिस् lengthens the इ in Nom. Sing. and before consonantal terminations—

Nom. Sing.	Nom. Plu.	Inst. Plu.	Loc. Plu.
Fem. आगोः	आगिषः	आगीभिः	आगोषु

123. Masculine and Feminine bases in अस् lengthen the अ in Nom. Sing.—

Thus चन्द्रमाः from चन्द्रमस् ; सुमनाः (Masc. and Fem.) from सुमनस्. The Neuter is सुमनः.

124. Bases ending in the suffixes इन्, मिन् and षिन् show the following peculiarities—

a. The final न् is dropped, and the इ is lengthened in Nom. Sing. Masc. Thus धनी from धनिन्.

b. The final न् is dropped in Nom. Acc. and (optionally) Voc. Sing. Neuter—धनि (or धनिन् in Vocative).

c. The इ is lengthened in Nom. Acc. and Voc. Plu. Neuter—धनीनि

d. The न् is dropped before consonantal terminations—धनिभिः, धनिषु.

e. The Feminines of bases of this kind are formed by the addition of the feminine suffix ई ; धनीनो (declined like नदो).

B. Changeable Bases.

125. Here there is a distinction between bases that have two different forms, and bases that have three different forms.

a. Bases having two forms.

126. These bases exhibit one form in Nom. Acc. and Voc. Sing., Nom. Acc. and Voc. Dual, and Nom. and Voc. Plural, Masculine and Feminine; and in Nom. Acc. and Voc. Plu. Neuter. They exhibit a different form in all the other cases. The former form (generally called the *strong* base) is distinguished from the latter (generally called the *weak* base) by the lengthening of the penultimate vowel or by the insertion of a nasal before the final consonant.

Bases with two forms are classified as follows—

(a) Participle bases in अत्, e.g. अदत् (eating). Here the strong base is अदन्त्, the weak base अदत्.

अदत्, Masculine and Neuter.

	Singular.	Dual.	Plural.
Nom.	अदन्	अदन्ती	अदन्तः
	(Neu अदत्)	(Neu अदती)	(Neu अदन्ति)
Acc.	अदन्तम् (अदत्)	अदन्ती (अदती)	अदतः (अदन्ति)

Inst.	अदता	अदद्भ्याम्	अदद्भिः
Dat.	अदते	अदद्भ्याम्	अदद्भ्यः
Abl.	अदतः	अदद्भ्याम्	अदद्भ्यः
Gen.	अदतः	अदतोः	अदताम्
Loc.	अदति	अदतोः	अदत्तु
Voc.	अदन् (अदत्)	अदन्तो (अदतो)	अदन्तः (अदन्ति)

127. In Participles derived from roots of the first, fourth and tenth classes, as also from causal, desiderative and nominal verbs, a न् is inserted before the final त् of the base, in Nom. Acc and Voc. Dual Neuter. Hence, in these three cases. बोधन्ती (from बुध्, first class), चोरयन्ती (from चुर्, tenth class); बोधयन्ती (causal form of बुध्).

128. न् is optionally inserted in Participle bases of roots of the 6th class, and of roots in षा of the 2nd class; as also in future Participles in ष्यत्. Hence तुदती or तुदन्ती (from तुद् 6th class); दाष्यती or दाष्यन्ती (future Participle).

129. No न् is inserted in the Participle bases of roots belonging to the remaining classes of verbs. Hence अदती (from अद् 2nd class); ददती (from दा 3rd class).

130. The feminine form of bases of this class is formed by the addition of ई, a न् being inserted according to the same rules as govern the insertion of न् in certain cases of the Neuter. Hence वीधन्ती (fem. of वीधत्), अदती (fem. of अदत्); दाम्यती or दाम्यन्ती (fem. of दाम्यत्). These bases are declined like नदी.

131. Participle bases in अत् derived from roots of the third class (and also जायत्, जचत्, दृष्टत्, चकामत् and गामत्) have no strong base, but are declined exactly like unchangeable bases in त्. Hence ददत् (Participle of दा, 3rd class) forms ददत् (Nom. Sing.), ददतम् (Acc. Sing.) etc.

b. वृहत् (adj.) is declined like अदत् (see above 129); hence Nom. Sing. Masc. वृहन्, Acc. वृहन्तम्; Nom. Dual. Neu. वृहतौ. Feminine base वृहती.

c. मद्गत् (adj.) is declined as follows, in Masc and Neuter.

	Singular.	Dual.	Plural.
Nom.	मद्गन्	मद्गन्तौ	मद्गन्तः
(Neu. मद्गत्)		(Neu. मद्गती)	(Neu. मद्गन्ति)
Acc.	मद्गन्तम्	मद्गन्तौ	मद्गतः
(Neu. मद्गत्)		(Neu. मद्गती)	(Neu. मद्गन्ति)

Inst.	महता	महदभ्याम्	महद्भिः
Dat.	महते	etc.	etc.

Fem. base—महती.

132. *d.* Bases ending in मत् and वत्

These bases are declined like the participle bases in चत्, with the one difference that the vowel is lengthened in Nom. Sing. Masc.

धीमत् ; विद्यावत्

Masculine.

	Sing.	Dual.	Plu.
Nom.	धीमान् विद्यावान्	धीमन्तौ विद्यावन्तौ	धीमन्तः विद्यावन्तः
Acc.	धीमन्तम् विद्यावन्तम्	धीमन्तौ विद्यावन्तौ	धीमतः विद्यावतः
Inst.	धीमता विद्यावता etc.	धीमदभ्याम् विद्यावदभ्याम् etc.	धीमद्भिः विद्यावद्भिः etc.

Neuter.

	Singular.	Dual.	Plural
Nom.	धीमत् विद्यावत्	धीमती विद्यावती	धीमन्ति विद्यावन्ति

Fem bases—धीमती ; विद्यावती.

133. भवत् as participle ('being') is declined like चटत् ; but when used as a pronoun ('your

Honour') it forms Nom. Masc. Sing. भवान् (like विद्यावान्). The Feminine of भवत्, 'your Honour' is भवती; of भवत् 'being' भवन्ती.

134. e. कियत् 'how much' and इयत् 'so much' are declined like विद्यावत्.

Masculine.

	Singular.	Dual.	Plural.
Nom.	कियान्	कियन्तो	कियन्तः
Acc.	कियन्तम्	कियन्तो	कियतः

135. f. Comparative Bases in यस्

These bases are comparative form of adjectives.

गरीयम् (comparative of गुह).

Masculine.

	Singular.	Dual.	Plural.
Nom.	गरीयान्	गरीयामौ	गरीयांसः
Acc.	गरीयांसम्	गरीयामौ	गरीयसः
Inst.	गरीयमा	गरीयोभ्याम्	गरीयोभिः
Dat.	गरीयसे	गरीयोभ्याम्	गरीयोभ्यः
Abl.	गरीयसः	गरीयोभ्याम्	गरीयोभ्यः
Gen.	गरीयसः	गरीयमोः	गरीयमाम्
Loc.	गरीयसि	गरीयमोः	गरीयसु
Voc.	हे गरीयन्	हे गरीयामौ	हे गरीयांसः

The Neuter is like the Masculine, with the exception of the Nominatives Vocatives and Accusatives—

Singular.	Dual.	Plural.
गरीयः	गरीयसी	गरीयांसि.

The Feminine is गरीयसी ; it is declined like नदी.

136. *g.* Bases in मन् and वन् immediately preceded by a consonant.

To this class belong आत्मन् (m.), यन्त्रन् (m.), ब्रह्मन् (n.), पर्वन् (n.)

137. The strong base is marked by the lengthening of the penultimate vowel ; the weak base drops the न् before consonantal terminations

आत्मन्

	Singular.	Dual.	Plural.
Nom.	आत्मा	आत्मानौ	आत्मानः
Acc.	आत्मानम्	आत्मानौ	आत्मनः
Inst.	आत्मना	आत्मभ्याम्	आत्मभिः
Dat.	आत्मने	आत्मभ्याम्	आत्मभ्यः
Abl	आत्मनः	आत्मभ्याम्	आत्मभ्यः
Gen.	आत्मनः	आत्मनोः	आत्मनाम्
Loc	आत्मनि	आत्मनोः	आत्मसु
Voc.	हे आत्मन्	हे आत्मानौ	हे आत्मानः

138. The Nom. Acc. and Voc. Singular, Dual and Plural of ब्रह्मन् are as follows—ब्रह्म ; ब्रह्मणी, ब्रह्माणि.

b. Bases having three forms.

139. In this class each base appears in three different forms which may be called the *strong*, the *middle* and the *weak* base. The strong base appears in the same cases in which it appears in bases with two forms (see above 126); the middle base before terminations beginning with a consonant ; the weak base in the remaining cases. In Neuter bases of this class Nom. Acc. and Voc. Singular have the middle base, Nom. Acc. and Voc. Dual the weak base.

140. a. Bases in मन् and वन् preceded by a vowel, and bases in षन्, such as भीमन् (f.), राजन्, (m), तक्षन्, (m), नामन् (n.).

The strong base lengthens the vowel ; the middle base drops the न् ; the weak base drops the penultimate ष. The न् is also dropped in Nom. Singular.

		राजन्	
	Singular.	Dual.	Plural.
Nom.	राजा	राजानौ	राजानः
Acc.	राजानम्	राजानौ	राजः
Inst.	राजा	राजभ्याम्	राजभिः

Dat.	राज्ञे	राजभ्याम्	राजभ्यः
Abl.	राज्ञः	राजभ्याम्	राजभ्यः
Gen.	राज्ञः	राज्ञोः	राज्ञाम्
Loc.	राज्ञि (or राजनि)	राज्ञोः	राजसु
Voc.	हे राजन्	हे राजानी	हे राजानः

Feminine base—राज्ञी, declined like नदी.

नामन् forms नाम in Nom. and Acc. Singular, नाम or नामन् in Voc. Sing. ; नामनी or नाम्नी in Nom. Acc. and Voc. Dual ; नामानि in Nom. Acc. and Voc. Plural.

141. *b.* A few bases in ञन्, such as पूयन् and पर्यमन्, and bases ending in हन्, exhibit the strong base in Nom. Sing. Masc. only ; while the middle base appears in the other strong cases. In the weak cases of हन् (where the ञ is dropped) ह changes to घ (and the न् does not change to ण ; compare Rule 78).

ह्रस्वहन्

	Singular.	Plural.
Nom.	ह्रस्वहा	ह्रस्वहयः
Acc.	ह्रस्वहणम्	ह्रस्वघ्नः
Inst.	ह्रस्वघ्ना	ह्रस्वहभिः
Dat.	ह्रस्वघ्ने	ह्रस्वहभ्यः
Abl.	ह्रस्वघ्नः	ह्रस्वहभ्यः

Gen.	वृत्रघ्नः	वृत्रघ्नान्
Loc.	वृत्रघ्नि or वृत्रघ्निणि	वृत्रघ्नु
Voc.	हे वृत्रघन्	हे वृत्रघ्णः

142 c. खन् (m) is declined like राजन्, but takes for its weak base गुन्. Hence—

	Singular.	Dual.	Plural.
Nom.	खा	खानौ	खानः
Acc	खानम्	खानौ	गुनः
Inst.	गुना	खभ्याम्	खभिः
	etc.	etc.	etc.
Voc.	हे खन्		

143. d. युवन् (m) has for its weak base यून.

	Singular.	Dual.	Plural.
Nom.	युवा	युवानौ	युवानः
Acc.	युवानम्	युवानौ	यूनः
Inst.	यूना	युवभ्याम्	युवभिः
	etc.	etc.	etc.
Voc.	हे युवन्		

144. e. मघवन् (m) has for its weak base मघोन्.

	Singular.	Plural.
Nom.	मघवा	मघवानः
Acc.	मघवानम्	मघोिनः
Inst.	मघोना	मघवभिः

145. *f.* अहन् (u.) takes अहः as its middle base, and also in Nom Acc. and Voc. Sing.

	Singular	Dual	Plural
Nom.	अहः	अहौ or अहनौ	अहानि
Acc.	अहः	अहौ or अहनौ	अहानि
Inst.	अह्ना	अहोभ्याम्	अहोभिः
Dat.	अहे		अहोभ्यः
Abl	अहः		अहोभ्यः
Gen.	अहः	अहोः	अह्नाम्
Loc.	अह्नि or अहनि		अहः सु
Voc.	हे अहः		हे अहौ or हे अहनौ हे अहानि

146. *g.* पयन् (m) has the strong base पयान्, the middle base पयि, the weak base पय्. The Nom. Sing. takes स, irregularly—

	Singular	Dual.	Plural.
Nom.	पयाः	पयानौ	पयानः
Acc.	पयानम्	पयानौ	पयः
Inst.	पया	पयिभ्याम्	पयिभिः
Dat.	पये	पयिभ्याम्	पयिभ्यः
Abl.	पयः	पयिभ्याम्	पयिभ्यः
Gen.	पयः	पयोः	पयाम्
Loc.	पयि	पयोः	पयिषु
Voc.	हे पयाः	हे पयानौ	हे पयानः

147. *h.* Perfect Participle bases in वम्.

The strong base terminates in वाम् (which becomes वान् in Nom. Sing. Masc.); the middle base, in वत्; the weak base in उप (for उम्).

विदम् (knowing)

Masculine.

	Singular	Dual	Plural
Nom.	विदान्	विदामौ	विदामः
Acc.	विद्वामम्	विद्वामौ	विद्वयः
Inst.	विद्वया	विद्वद्भ्याम्	विद्वद्भिः
Dat.	विद्वये		विद्वद्भ्यः
Abl.	विद्वयः		विद्वदभ्यः
Gen.	विद्वयः	विद्वयोः	विद्वयाम्
Loc.	विद्वयि		विद्वयु
Voc.	हे विद्वन्	हे विद्वामौ	हे विद्वामः

Neuter.

	Singular	Dual	Plural
Nom. Acc. Voc.	विद्वत्	विद्वयो	विद्वानि

The feminine base is formed by adding ई to the weak base—विद्वयी.

Where, in the formation of this participle, ॠ is inserted between the root and वम्—as in

जग्मिवस् from गम्, चक्रिवस् from कृ—the इ is dropped before उप्. Hence Inst. Sing. जग्मुषा, चक्रुषा; Fem base जग्मुषी, चक्रुषी.

148. i. Bases in अच् (derived from the root अच् or अच् to move).

The strong base ends in अच्, the middle base in अच्. If the अच् is preceded by य् or व्, the weak base substitutes ईच् and ऊच् for यच् and वच्. If अच् is preceded by another letter, the weak base is ईच्; but प्राच् and पवाच् remain unchanged in the weak base, and for तिर्यच् there is substituted तिरश्च्.

प्रत्यच्; अन्वच्; उदच्; प्राच्; तिर्यच्.

Singular Masculine.

Nom.	प्रत्यङ्	अन्वङ्	उदङ्	प्राङ्	तिर्यङ्
Acc.	प्रत्यङ्गम्	अन्वङ्गम्	उदङ्गम्	प्राङ्गम्	तिर्यङ्गम्
Inst.	प्रतीचा	अनूचा	उदीचा	प्राचा	तिरश्चा
	etc.	etc.			

Plural Masculine.

Nom.	प्रत्यङ्	अन्वङ्	उदङ्	प्राङ्	तिर्यङ्
Acc.	प्रतीचः	अनूचः	उदीचः	प्राचः	तिरश्चः
Inst.	प्रत्यङ्भिः	अन्वङ्भिः	उदङ्भिः	प्राङ्भिः	तिर्यङ्भिः
Gen.	प्रतीचाम्	अनूचाम्	उदीचाम्	प्राचाम्	तिरश्चाम्
Loc.	प्रत्यङ्	अन्वङ्	उदङ्	प्राङ्	तिर्यङ्

Neuter.

Singular. Dual. Plural.

Nom. Acc. Voc. प्रत्यक् प्रतीची प्रत्यक्षि

Feminine forms—प्रतीची, अनूची, उदीची, प्राची,
तिरयो.*Irregular declension:*

149. अप् water, is used in the Plural only and forms Nom. चापः, Acc., अपः, Inst. अद्भिः, Dat. and Abl. अद्भ्यः, Gen. अपाम्, Loc. अप्सु, Voc. चापः.

पुमम् is declined as follows—

	Singular.	Dual.	Plural.
Nom.	पुमान्	पुमानौ	पुमानः
Acc.	पुमानम्	पुमानौ	पुंसः
Inst.	पुंसा	पुग्भ्याम्	पुंभिः
Dat.	पुंसे	पुग्भ्याम्	पुग्भ्यः
Abl.	पुंसः	पुग्भ्याम्	पुग्भ्यः
Gen.	पुंसः	पुंसोः	पुंसाम्
Loc.	पुंसि	पुंसोः	पुंसु
Voc.	हे पुमन्	हे पुमानौ	हे पुमानः

ADJECTIVES.

विशेषण

Degrees of Comparison.

150. The Comparative and Superlative of adjectives are formed, either—

By adding the suffixes—तर and—तम to the weak or middle base of the adjective—

पुण्य	...	पुण्यतर	...	पुण्यतम
शुचि	...	शुचितर	...	शुचितम
बलिन्	...	बलितर	...	बलितम
महत्	...	महत्तर	...	महत्तम
विद्वत्	...	विद्वत्तर	...	विद्वत्तम

Or—

By adding the suffixes ईयस् and इष्ठ. Before these suffixes the final vowels of adjective bases are dropped—

पाप	...	पापीयस्	...	पापिष्ठ
स्वादु	...	स्वादीयस्	...	स्वादिष्ठ

151. Adjectives formed with suffixes such as वत्, मत, वत्, विन् etc drop the entire suffix before ईयस् and इष्ठ—

बलवत्	...	बलीयस्	...	बलिष्ठ
मतिमत्	...	मतीयस्	...	मतिष्ठ

152. There are a number of frequently used comparatives and superlatives of this class which exhibit more or less irregular changes of the base. The following list comprises the more important ones—

उरु	...	वरीयम्	...	वरिष्ठ
क्षिप्र	...	क्षेपीयम्	...	क्षेपिष्ठ
गुरु	...	गरीयम्	...	गरिष्ठ
दोषं	...	द्राघीयम्	...	द्राघिष्ठ
पृथु	...	प्रथीयुर्मम्	...	प्रथिष्ठ
प्रिय	...	प्रेयम्	...	प्रेष्ठ
वहु	...	भूयम्	...	भूयिष्ठ
नद	...	नदीयम्	...	नदिष्ठ
युवन्	...	यवीयम्, कनीयम्	...	यविष्ठ, कनिष्ठ
वृद्ध	...	वर्षीयम्, कृषीयम्	...	वर्षिष्ठ, कृषिष्ठ
स्थिर	...	स्थेयम्	...	स्थेर्विष्ठ

Note also the following comparatives and superlatives which have no corresponding base in the positive.

अज्ञानम्	{	अज्ञेयम्	...	अज्ञेष्ठ
	{	अज्ञायम्	...	अज्ञेष्ठ
अज्ञानम्	-	अज्ञेयम्	...	अज्ञेष्ठ
अज्ञानम्	-	अज्ञेयम्	...	अज्ञेष्ठ

Regarding the declension of the comparatives in ईयम् see Rule. 135.

NUMERALS

संख्यावाचक शब्द ।

153. CARDINALS.

	Masc.	Fem.	Neu.
1. १ एकः	एका	एकम्	(Base एक)
2. २ द्वौ	द्वे	द्वे	(Base द्वि)
3. ३ त्रयः	तिस्रः	त्रौणि	(Base त्रि)
4. ४ चत्वारः	चतस्रः	चत्वारि	(Base चतुर्)
5. ५ पञ्च	...	...	(Base पञ्चन्)
6. ६ षट्	...	...	(Base षष्)
7. ७ सप्त	...	...	(Base सप्तन्)
8. ८ अष्टौ—अष्ट	...	...	(Base अष्टन्)
9. ९ नव	...	...	(Base नवन्)
10. १० दश	...	...	(Base दशन्)
11. ११ एकादश	...	...	(Base एक + दशन्)
12. १२ द्वादश		18. १८ अष्टादश	
13. १३ त्रयोदश		19. १९ ऊनविंशतिः	
14. १४ चतुर्दश		(एकोनविंशतिः)	
15. १५ पञ्चदश		20. २० विंशतिः	
16. १६ षोडश		21. २१ एकविंशतिः	
17. १७ सप्तदश		22. २२ द्वाविंशतिः	

४३ त्रयचत्वारिंशत्
(त्रिचत्वारिंशत्)

23. २३ त्रयोविंशतिः
24. २४ चतुर्विंशतिः
25. २५ पञ्चविंशतिः
26. २६ षड्विंशतिः
27. २७ सप्तविंशतिः
28. २८ अष्टाविंशतिः
29. २९ नवविंशतिः
 ऊनविंशत्
 (एकोनविंशत्)
30. ३० विंशत्
31. ३१ एकविंशत्
32. ३२ द्वाविंशत्
33. ३३ त्रयविंशत्
34. ३४ चतुर्विंशत्
35. ३५ पञ्चविंशत्
36. ३६ षट्त्रिंशत्
37. ३७ सप्तविंशत्
38. ३८ अष्टाविंशत्
39. ३९ नवविंशत्
 ऊनचत्वारिंशत्.
 (एकोनचत्वारिंशत्).
40. ४० चत्वारिंशत्
41. ४१ एकचत्वारिंशत्
42. ४२ द्वाचत्वारिंशत्
 (द्विचत्वारिंशत्)

44. ४४ चतुश्चत्वारिंशत्
45. ४५ पञ्चचत्वारिंशत्
46. ४६ षट्चत्वारिंशत्
47. ४७ सप्तचत्वारिंशत्
48. ४८ अष्टचत्वारिं-
 शत् (अष्टचत्वारिंशत्)
49. ४९ नवचत्वारिंशत्
 ऊनपञ्चाशत्
 (एकोनपञ्चाशत्)
50. ५० पञ्चाशत्
51. ५१ एकपञ्चाशत्
52. ५२ द्वापञ्चाशत्
 (द्विपञ्चाशत्)
53. ५३ त्रयःपञ्चाशत्
 (त्रिपञ्चाशत्)
54. ५४ चतुःपञ्चाशत्
55. ५५ पञ्चपञ्चाशत्
56. ५६ षट्पञ्चाशत्
57. ५७ सप्तपञ्चाशत्
58. ५८ अष्टपञ्चाशत्
 (अष्टपञ्चाशत्)
59. ५९ नवपञ्चाशत्
 ऊनषष्टिः
 (एकोनषष्टिः)

- | | |
|---------------------|-------------------|
| 60. ६० षष्टिः | 79. ७९ नवसप्ततिः |
| 61. ६१ एकषष्टिः | ऊनाशीतिः |
| 62. ६२ द्वाषष्टिः | (एकोनाशीतिः) |
| (द्विषष्टिः) | 80. ८० अशीतिः |
| 63. ६३ त्रयःषष्टिः | 81. ८१ एकाशीतिः |
| (त्रिषष्टिः) | 82. ८२ द्यशीतिः |
| 64. ६४ चतुःषष्टिः | 83. ८३ त्र्यशीतिः |
| 65. ६५ पञ्चषष्टिः | 84. ८४ चतुरशीतिः |
| 66. ६६ षट्षष्टिः | 85. ८५ पञ्चाशीतिः |
| 67. ६७ सप्तषष्टिः | 86. ८६ षडशीतिः |
| 68. ६८ अष्टाषष्टिः | 87. ८७ समाशीतिः |
| (अष्टषष्टिः) | 88. ८८ अष्टाशीतिः |
| 69. ६९ नवषष्टिः | 89. ८९ नवाशीतिः |
| ऊनसप्ततिः | ऊननवतिः |
| (एकोनसप्ततिः) | (एकोननवतिः) |
| 70. ७० सप्ततिः | 90. ९० नवतिः |
| 71. ७१ एकसप्ततिः | 91. ९१ एकनवतिः |
| 72. ७२ द्वासप्ततिः | 92. ९२ द्वानवतिः |
| (द्विसप्ततिः) | (द्विनवतिः) |
| 73. ७३ त्रयःसप्ततिः | 93. ९३ त्रयोनवतिः |
| (त्रिसप्ततिः) | (त्रिनवतिः) |
| 74. ७४ चतुःसप्ततिः | 94. ९४ चतुर्नवतिः |
| 75. ७५ पञ्चसप्ततिः | 95. ९५ पञ्चनवतिः |
| 76. ७६ षट्सप्ततिः | 96. ९६ षण्वतिः |
| 77. ७७ सप्तसप्ततिः | 97. ९७ सप्तनवतिः |
| 78. ७८ अष्टासप्ततिः | 98. ९८ अष्टानवतिः |
| (अष्टसप्ततिः) | (अष्टनवतिः) |

99. ८८ नवनवतिः
ऊनशतम्
(एकोनशतम्)
100. १०० शतम्
(एकशतम्)
101. १०१ एकाधिकं
शतम् एकाधिक-
शतम्
102. १०२ द्व्यधिकं शतम्
103. १०३ त्र्यधिकं
शतम्
104. १०४ चतुरधिकं
शतम्
105. १०५ पञ्चाधिकं
शतम्
106. १०६ षडधिकं
शतम्
107. १०७ सप्ताधिकं
शतम्
108. १०८ अष्टाधिकं
शतम्
109. १०९ नवाधिकं
शतम्
110. ११० दशाधिकं
शतम्
111. १११ एकादशा-
धिकं-शतम्
120. १२० विंशत्यधिकं
शतम्
- 130.- १३० त्रिंशदधिकं
शतम्
140. १४० चत्वारिंश-
दधिकं शतम्
150. १५० पञ्चाशदधिकं
शतम्
160. १५० षष्ट्यधिकं
शतम्
170. १७० सप्तत्यधिकं
शतम्
180. १८० अशीत्यधिकं
शतम्
190. १९० नवत्यधिकं
शतम्
200. २०० द्विशतम्—
द्वे शतम्
300. ३०० त्रिशतम्—
त्रीणि शतानि
400. ४०० चतुशतम्—
चत्वारि शतानि
500. ५०० पञ्चशतम्—
पञ्च शतानि

600. ६००	षट्शतम्— षट् शतानि	1000. १०००	दश शतानि सहस्रम्
700. ७००	सप्तशतम्— सप्त शतानि	2000. २०००	द्वे सहस्रे
800. ८००	अष्टशतम् अष्ट शतानि	3000. ३०००	त्रीणि सहस्राणि
900. ९००	नवशतम् नव शतानि	10,000. १००००	अयुतम्
		100,000 १०००००	लक्षम्
		1000000 १००००००	कोटिः

Declension of Cardinals.

154. एक as meaning 'one' necessarily is singular ; but it also forms a plural which has the sense of 'some'. It is declined throughout like सर्व. (Rule 169).

Singular.

	Masc.	Fem.	Neut.
Nom.	एकः	एका	एकम्
Acc	एकम्	एकाम्	एकम्
Inst.	एकेन	एकया	एकेन
Dat.	एकस्मै	एकस्यै	एकस्मै
Abl.	एकस्मात्	एकस्याः	एकस्मात्
Gen.	एकस्य	एकस्याः	एकस्य
Loc	एकस्मिन्	एकस्थाम्	एकस्मिन्
Voc.	हे एक	हे एके	हे एक

Plural,

	Masc.	Fem.	Neut.
Nom.	एके	एकाः	एकानि
Acc.	एकान्	एकाः	एकानि
Inst.	एकैः	एकाभिः	एकैः
Dat.	एकेभ्यः	एकाभ्यः	एकेभ्यः
Abl.	एकेभ्यः	एकाभ्यः	एकेभ्यः
Gen.	एकेषाम्	एकानाम्	एकेषु
Loc.	एकेषु	एकाम्	एकेषाम्
Voc.	हे एके	हे एकाः	हे एकानि

155. द्वि necessarily is dual and is declined as follows—

	Masc.	Fem.	Neut.
Nom.	द्वौ	द्वे	द्वे
Acc.	द्वौ	द्वे	द्वे
Inst. Dat. Abl.	द्व्याभ्याम्	द्व्याभ्याम्	द्व्याभ्याम्
Gen. Loc.	द्वयोः	द्वयोः	द्वयोः
Voc.	हे द्वौ	हे द्वे	हे द्वे

156. त्रि

	Masc.	Fem.	Neut.
Nom.	त्रयः	त्रिभ्यः	त्रौणि
Acc.	त्रौन्	त्रिभ्यः	त्रौणि
Inst.	त्रिभिः	त्रिभ्यभिः	त्रिभिः
Dat.	त्रिभ्यः	त्रिभ्यः	त्रिभ्यः

Abl.	त्रिभ्यः	तिसृभ्यः	त्रिभ्यः
Gen.	त्रयाणाम्	तिसृणाम्	त्रयाणाम्
Loc.	त्रिषु	तिसृषु	त्रिषु
Voc.	हे त्रयः	हे तिस्रः	हे त्रयोणिः

.157. चतुर्

	Masc.	Fem.	Neut.
Nom.	चत्वारः	चतस्रः	चत्वारि
Acc.	चतुरः	चतस्रः	चत्वारि
Inst.	चतुर्भिः	चतसृभिः	चतुर्भिः
Dat.	चतुर्भ्यः	चतसृभ्यः	चतुर्भ्यः
Abl.	चतुर्भ्यः	चतसृभ्यः	चतुर्भ्यः
Gen.	चतुर्णाम्	चतसृणाम्	चतुर्णाम्
Loc.	चतुर्षु	चतसृषु	चतुर्षु
Voc.	हे चत्वारः	हे चतस्रः	हे चत्वारि

158—60.

	पञ्चन्	षट्	अष्टन्
Nom.	पञ्च	षट्	अष्टौ or अष्ट
Acc.	पञ्च	षट्	अष्टौ or अष्ट
Inst.	पञ्चभिः	षड्भिः	अष्टभिः or अष्टाभिः
Dat.	पञ्चभ्यः	षड्भ्यः	अष्टभ्यः or अष्टाभ्यः
Abl.	पञ्चभ्यः	षड्भ्यः	अष्टभ्यः or अष्टाभ्यः
Gen.	पञ्चानाम्	षड्वानाम्	अष्टानाम्
Loc.	पञ्चसु	षट्सु	अष्टसु or अष्टासु
Voc.	हे पञ्च	हे षट्	हे अष्टौ or हे अष्ट

161. The declension of पञ्चन्, षट् and षटन् is the same in all the three genders मसन्, नवन्, दशन् and compounds with दशन्—एकादशन् etc.—are declined like पञ्चन्.

162. विंशति, षष्टि, सप्तति, अशीति, नवति, कोटि are declined as feminine bases in इ (i. e. like मति); विंशत् and other cardinals terminating in त् are declined like feminine bases terminating in त्.

163. The use of the cardinals from twenty up to ninety-nine as adjectives qualifying substantives is illustrated by the following examples—

विंशतिरग्राः	twenty horses.
विंशत्या अग्रेः	with twenty horses.
षष्टिः शिशवः	sixty children.
षष्टेः शिशूनाम्	of sixty children.

But they may also be used as nouns taking the numbered noun as a dependent genitive—

विंशतिरग्रानाम्	twenty horses.
विंशत्या अग्रानाम्	with twenty horses.
षष्टिः शिशूनाम्	sixty children.

When used as substantives these cardinals can be used in the Dual or Plural—नव नवत्यः 'nine nineties' i. e. nine times ninety = 810. विंशतौ two 'thirties' = 60.

164. शतम् and सहस्रम्, and higher numbers formed with these two—द्विशतम् etc.—are declined as neuter bases in श्च, and are treated either as adjectives taking the same case as the things numbered, or as nouns taking the numbered noun as a dependent genitive—

शतं दासीः (Acc.) or शतं दासीनाम् a hundred slavemaids.

शतेन दासीभिः or शतेन दासीनाम् with a hundred slave-maids.

165. Ordinals.

Masc.	Fem.	Neu.	
प्रथमः	प्रथमा	प्रथमम्	The first.
द्वितीयः	द्वितीया	द्वितीयम्	The second.
तृतीयः	तृतीया	तृतीयम्	The third.
चतुर्थः	चतुर्थी	चतुर्थम्	The fourth.
तुरीयः	तुरीया	तुरीयम्	
तुर्यः	तुर्या	तुर्यम्	
पञ्चमः	पञ्चमी	पञ्चमम्	The fifth.
षष्ठः	षष्ठी	षष्ठम्	The sixth.
सप्तमः	सप्तमी	सप्तमम्	The seventh.
अष्टमः	अष्टमी	अष्टमम्	The eighth.
नवमः	नवमी	नवमम्	The ninth.
दशमः	दशमी	दशमम्	The tenth.
एकादशः	एकादशी	एकादशम्	The eleventh.
द्वादशः	द्वादशी	द्वादशम्	The twelfth.
त्रयोदशः	त्रयोदशी	त्रयोदशम्	The thirteenth.
चतुर्दशः	चतुर्दशी	चतुर्दशम्	The fourteenth.
पञ्चदशः	पञ्चदशी	पञ्चदशम्	The fifteenth.
षोडशः	षोडशी	षोडशम्	The sixteenth.
सप्तदशः	सप्तदशी	सप्तदशम्	The seventeenth.
अष्टादशः	अष्टादशी	अष्टादशम्	The eighteenth.

ऊनविंशः	ऊनविंशी	ऊनविंशम्	} The nineteenth.
ऊनविंशतितमः	ऊनविंशतितमी		
		ऊनविंशतितमम्	
विंशः	शी	शम्	} The twentieth.
विंशतितमः	विंशतितमी	विंशतितमम्	
त्रिंशः	शो	शम्	} The thirtieth.
त्रिंशत्तमः	मी	मम्	
चत्वारिंशः	शी	शम्	} The fortieth.
चत्वारिंशत्तमः	मी	मम्	
पञ्चाशत्तमः	मी	मम्	The fiftieth.
षष्टितमः			The sixtieth.
एकषष्टितमः	}		The sixty-first.
एकषष्टः			
सप्ततितमः			The seventieth.
एकसप्ततितमः	}		The seventy-first.
एकसप्तः			
अष्टोत्तितमः			The eightieth.
एकाष्टोत्तितमः			The eighty-first.
नवतितमः			The ninetieth.
एकनवतितमः			The ninety-first.
शततमः			The hundredth.
एकशततमः			The hundred and first.
सहस्रतमः			The thousandth.

166. Numerical Adverbs and other Derivatives.

सकृत्,	once.	एकधा,	in one way.
द्विः,	twice.	द्विधा,	in two ways.
त्रिः,	thrice.	त्रिधा,	in three ways.
चतुः,	four times,	चतुर्धा,	in four ways.
पञ्चकृत्वः,	five times.	पञ्चधा.	in five ways.
षट्कृत्वः,	six times.	षोढा or षड्धा,	
		&c	in six ways.

167. द्वयम्, a pair. त्रयम् or त्रयी, a triad.
 चतुष्टयम् or चतुष्टयी, a tetrad पञ्चतयम् or पञ्चतयी, a
 pentad, &c.

Pronouns and Pronominal Adjectives.

सर्वनामन्

168. The term सर्वनामन् is generally rendered by 'Pronoun', but its meaning is wider in as much as it comprises not only what are called 'Pronouns' in western Grammar, but also a number of words which western Grammar would class as adjectives rather than as Pronouns but which in Sanskrit are classed with the 'Pronouns' proper for the reason that they share with the latter certain peculiarities of declension.

A. Pronominal Adjectives.

169. There are two distinct groups of these 'Pronominal Adjectives'.

(a) The group beginning with सर्व, of which the most important members are the following—

सर्व	...	इतर
विग्र	...	वतर
एकतर	...	कतम
एकतम	...	✓उभ

अन्य	...	उभय
अन्यतर	...	सम

The above words are declined as follows—

✓ सर्व—All

Masculine.

	Singular.	Dual.	Plural.
Nom.	सर्वः	सर्वौ	सर्वे
Acc.	सर्वम्	सर्वौ	सर्वान्
Inst.	सर्वेण	सर्वाभ्याम्	सर्वैः
Dat.	सर्वस्यैः	सर्वाभ्याम्	सर्वेभ्यः
Abl.	सर्वस्मात्	सर्वाभ्याम्	सर्वेभ्यः
Gen.	सर्वस्य	सर्वयोः	सर्वेषाम्
Loc.	सर्वस्मिन्	सर्वयोः	सर्वेषु
Voc.	हे सर्व	हे सर्वौ	हे सर्वे

Feminine.

	Singular.	Dual.	Plural.
Nom.	सर्वा	सर्वे	सर्वाः
Acc.	सर्वाम्	सर्वे	सर्वाः
Inst.	सर्वया	सर्वाभ्याम्	सर्वाभिः
Dat.	सर्वस्यै	सर्वाभ्याम्	सर्वाभ्यः
Abl.	सर्वस्याः	सर्वाभ्याम्	सर्वाभ्यः
Gen.	सर्वस्याः	सर्वयोः	सर्वाणाम्

Loc.	सर्वस्याम्	सर्वयोः	सर्वासु
Voc.	हे सर्वे	हे सर्वे	हे सर्वाः

Neuter.

	Singular.	Dual.	Plural.
Nom.	सर्वम्	सर्वे	सर्वाणि
Acc.	सर्वम्	सर्वे	सर्वाणि
Voc.	हे सर्वे	हे सर्वे	हे सर्वाणि

The remaining cases as in the Masculine.

170. अन्य, अन्यतर, इतर, कतर and कतम form the Nom Acc and Voc Sing. Neuter by the addition of त् (instead of म्)—अन्यत्, इतरत्, etc.

उभ is used in the Dual only—उभौ, उभे, उभे etc.

उभयः is used in the Singul. and Plural only, and forms the Nom Singul. Fem. उभयौ

सम is declined like सर्व only if it means 'all' if it means 'equal' or 'even' it follows नर.

171. (b). The group beginning with पूर्व and comprising the following words—

पूर्व	...	अपर
पर	...	अधर
अधर	...	ख
दक्षिण	...	अन्तर
उत्तर		

a. These words are declined like सर्व, but they may take the ordinary forms of bases in अ (नर) in Abl. and Loc. Sing. Masc. and in Nom. Plu. Masc.; hence पूर्वस्मात् and पूर्वात्, पूर्वस्मिन् and पूर्वं; पूर्व and पूर्वाः.

b. दक्षिण is declined like पूर्व only when it means 'south' or 'right'; when it means 'clever', it follows नर. स्व when not meaning 'own' but 'wealth' or 'kinsman' follows नर; and so does अन्तर when not meaning either 'outer' or 'lower'.

c. When पूर्व etc. do not express a relation in time or space they are declined like नर; so e.g. उत्तराः कुरवः (where उत्तर is used as a mere name).

172. The following words form the Nom. Plu. Masc. either regularly (like नर), or like सर्व—प्रथम, चरम, अन्ध, अर्ध, कतिपय, नेम. Hence प्रथमाः or प्रथमै, अन्धाः or अन्धै etc. द्वितीय and other words in तीय are declined like नर, but may follow सर्व in Dat. Abl. and Loc. Sing. Hence द्वितीयाय or द्वितीयम्ने, द्वितीयात् or द्वितीयस्मात्, द्वितीये or द्वितीयस्मिन् etc. As second members of Compounds all the above 'Pronominal Adjectives' are as a rule treated like ordinary bases in अ.

B. Pronouns proper.

Personal Pronouns.

173. मदृ or अस्मद्—I.

	Singular.	Dual.	Plural.
Nom.	अहम्	आवाम्	वयम्
Acc.	माम् or मा	आवाम् or नौ	अस्मान् or नः
Inst.	मया	आवाभ्याम्	अस्माभिः
Dat.	मह्यम् or मे	आवाभ्याम् or नौ	अस्मभ्यम् or नः
Abl.	मतृ	आवाभ्याम्	अस्मात्
Gen.	मम or मे	आवयोः or नौ	अस्माकम् or नः
Loc.	मयि	आवयोः	अस्मासु

174. त्वद् or युष्मद्—Thou.

	Singular.	Dual.	Plural.
Nom.	त्वम्	युवाम्	व्यम्
Acc.	त्वाम् or त्वा	युवाम् or वाम्	युष्मान् or वः
Inst.	त्वया	युवाभ्याम्	युष्माभिः
Dat.	तुभ्यम् or ते	युवाभ्याम् or वाम्	युष्मभ्यम् or वः
Abl.	त्वत्	युवाभ्याम्	युष्मात्
Gen.	तव or ते	युवयोः or वाम्	युष्माकम् or वः
Loc.	त्वयि	युवयोः	युष्मासु

- ✓ α. The short forms मा, मे, नौ, नः, त्वा, ते, वाम्, वः, are never used at the beginning of a sentence, nor can they be followed by such particles as च, वा, एव.

Honorific Pronoun of the Second Person.

175. भवत्—Your Honour, Your Worship.

	Masc.	Fem.
Nom. Sing.	भवान्	भवती

भवान् is declined like धोमत्; भवती like नदी.

Demonstrative Pronouns.

176. तद्—That or He. (She ; it).

Masculine.

	Singular.	Dual.	Plural.
Nom.	सः	तौ	ते
Acc.	तम् .	तौ	तान्
Inst.	तेन	ताभ्याम्	तैः
Dat.	तस्मै	ताभ्याम्	तेभ्यः
Abl.	तस्मात्	ताभ्याम्	तेभ्यः
Gen.	तस्य	तयोः	तेषाम्
Loc.	तस्मिन्	तयोः	तेषु

Feminine.

	Singular.	Dual.	Plural.
Nom.	सा	तै	ताः
Acc.	ताम्	तै	ताः
Inst.	तया	ताभ्याम्	ताभिः
Dat.	तस्यै	ताभ्याम्	ताभ्यः
Abl.	तस्याः	ताभ्याम्	ताभ्यः
Gen.	तस्याः	तयोः	तासाम्
Loc.	तस्माम्	तयोः	तासु

Neuter

The same as the Masculine except in the following cases—

	Singular.	Dual.	Plural.
Nom.	तत्	ते	तानि
Acc.	तत्	ते	तानि

177. एतद्—This.

Masculine.

	Singular.	Dual.	Plural.
Nom.	एषः	एतौ	एते
Acc.	एतम्	एतौ	एतान्
Inst.	एतेन	एताभ्याम्	एतेः
Da ^t	एतस्मै	एताभ्याम्	एतेभ्यः
Abl.	एतस्मात्	एताभ्याम्	एतेभ्यः
Gen.	एतस्य	एतयोः	एतेषाम्
Loc.	एतस्मिन्	एतयोः	एतेषु

Feminine.

	Singular.	Dual.	Plural.
Nom.	एषा	एते	एताः
Acc.	एताम्	एते	एताः
Inst.	एतया	एताभ्याम्	एताभिः

Dat	एतस्मै	एताभ्याम्	एताभ्यः
Abl.	एतस्याः	एताभ्याम्	एताभ्यः
Gen.	एतस्याः	एतयोः	एतासाम्
Loc.	एतस्याम्	एतयोः	एतासु

1-5

Neuter.

The same as the Masculine except in the following cases—

	Singular.	Dual.	Plural.
Nom.	एतत्	एते	एतानि
Acc.	एतत्	एते	एतानि

178. इदम्—This.

Masculine.

	Singular.	Dual.	Plural.
Nom.	इदम्	इमौ	इमे
Acc.	इमम्	इमौ	इमान्
Inst.	इमेन	इमाभ्याम्	इभिः
Dat.	इमे	इमाभ्याम्	इभ्यः
Abl.	इमात्	इमाभ्याम्	इभ्यः
Gen.	इस्य	इनयोः	इयाम्
Loc.	इप्सिन्	इनयोः	इषु

Feminine.

	Singular.	Dual.	Plural.
Nom.	इयम्	इमे	इमाः
Acc.	इमाम्	इमे	इमाँः
Inst.	अनया	आभ्याम्	आभिः
Dat.	अस्यै	आभ्याम्	आभ्यः
Abl.	अस्याः	आभ्याम्	आभ्यः
Gen.	अस्याः	अनयोः	आसाम्
Loc.	अस्याम्	अनयोः	आसु

Neuter.

The same as the Masculine, except in the following cases—

	Singular.	Dual.	Plural.
Nom	इदम्	इमे	इमानि
Acc.	इदम्	इमे	इमानि

179. When एतद् and इदम् in a second sentence refer to an एतद् and इदम् in an immediately preceding sentence, एनत् is substituted for the एतद् and इदम् in the second sentence, in the following cases—

Singular.

	Masc.	Fem.	Neut.
Acc.	एनम्	एनाम्	एनत्
Inst.	एनेन	एनया	एनेन

Dual,

	Masc.	Fem.	Neu.
Acc.	एनौ	एने	एने
Gen. Loc.	एनयोः	एनयोः	एनयोः

Plural.

	Masc.	Fem.	Neu.
Acc.	एनान्	एनाः	एनानि

अनेन व्याकरणमधोतम्. एनं द्वन्द्वोऽध्यापय. अनयोः
पवित्रं कुलम्. अनयोः प्रभूतं स्वम्.

180. चटम्—That.

Masculine.

	Singular.	Dual.	Plural.
Nom.	चटौ	चटू	चटो
Acc.	चटुम्	चटू	चटून्
Inst.	चटुना	चटूभ्याम्	चटोभिः
Dat.	चटुषे	चटूभ्याम्	चटोभ्यः
AbL	चटुष्वात्	चटूभ्याम्	चटोभ्यः
Gen.	चटुष्य	चटुयोः	चटोषाम्
Loc.	चटुषिन्	चटुयोः	चटोषु

Feminine.

	Singular.	Dual.	Plural.
Nom.	असौ	अम्	अम् :
Acc.	अम्	अम्	अम् :
Inst.	असुया	अम्भ्याम्	अम्भिः
Dat.	असुयै	अम्भ्याम्	अम्भ्यः
Abl.	असुयाः	अम्भ्याम्	अम्भ्यः
Gen.	असुयाः	असुयोः	अम्पाम्
Loc.	असुयाम्	असुयोः	अम्पु

Neuter.

Like the Masculine, except in the following cases—

	Singular.	Dual.	Plural.
Nom.	अदः	अम्	अम्नि
Acc.	अदः	अम्	अम्नि

Reflexive Pronouns.

181. स्वयम्, self, indeclinable ; e. g. स्वयमागच्छति, he comes himself.

182. आत्मन्, self (see 137) ; e. g. आत्मनो दोषं जानाति, he knows his own fault.

183. स्वः, स्वा, स्वम्, his own, her own etc. E.g. स्वं पुत्रं दृष्ट्वा, having seen his own son. On the declension of स्व see 171.

Possessive Pronouns.

184. From the bases मद्, अस्मद्, त्वद्, युष्मद् and तद् possessive pronouns (also called possessive adjectives) are formed by means of the suffix ईय.

मदीय, my; अस्मदीय, our; त्वदीय, thy; युष्मदीय, your; तदीय, his (her; its; their).

	Masc.	Fem.	Neu.
Nom. Sing.	मदीयः	मदीया	मदीयम्

Relative Pronoun.

185. यद्—who; which.

	Singular.	Dual.	Plural.
Nom. Masc.	यः	यौ	ये
Nom. Fem.	या	यै	याः
Nom. Neu.	यत्	ये	यानि

The declension follows throughout that of तद्.

Interrogative Pronoun.

186. किम्—*who ? which ?*

	Singular.	Dual.	Plural.
Nom. Masc.	कः	कौ	के
Nom. Fem.	का .	के	काः
Nom. Neu.	किम्	के	कानि

The declension follows throughout that of तद्, with the exception of Nom. and Acc. Singular Neuter—किम्.

187. Compound Pronouns.

a. Indefinite pronouns are formed by adding चित्, चन, or अपि to the interrogative pronoun किम्.

Masc. कश्चित्, कश्चन, कोऽपि—*some one ; any one*

Fem. काचित्, काचन, काऽपि

Neu. किञ्चित्, किञ्चन, किमपि

b. Preceded by the relative pronoun the interrogative pronoun has an indefinite sense—*यः कः, whosoever.*

c. The same meaning is expressed by यः कश्चित्, यः कश्चन, यः कश्च.

d. The relative pronoun by being doubled acquires an indefinite or distributive meaning—यो यः, whosoever ; यद्यत्, whatsoever.

188. Certain compound pronouns are formed by adding दृग्, दृग् or दृच् to pronominal bases. Thus—

	तादृग्,	तादृग्,	तादृच्
	एतादृग्,	एतादृग्,	एतादृच्
	यादृग्,	यादृग्,	यादृच्
	इदृग्,	इदृग्,	इदृच्
	कीदृग्,	कीदृग्,	कीदृच्
	Masc.	Fem.	Neu.
Nom. Sing.	तादृक्	तादृक्	तादृक्
	तादृग्ः	तादृग्णी	तादृग्म्
	तादृच्ः	तादृच्णी	तादृच्म्

189. Compound pronouns denoting quantity are formed by adding यत् and चत् to certain pronominal bases—

	तावत्;	एतावत्;	यावत्;	इयत्;	कियत्
	Masc	Fem.	Neu.		
Nom. Sing.	तावत्	तावती	तावत्		

190. The three pronouns कति (how many), यति (as many) and तति (so many), which are

used in plural only, are declined as follows,
in all three genders alike—

Nom.	कति	Abl.	कतिभ्यः
Acc.	कति	Gen.	कतिनाम्
Inst.	कतिभिः	Loc.	कतिषु
Dat.	कतिभ्यः		

Feminine Bases.

स्त्रीप्रत्ययः

191. In the preceding chapters the formation of feminine bases has been repeatedly referred to. The following paragraphs state a few of the more important general rules bearing on the formation of such bases, and a certain number of exceptions.

192. *Prātipadikas* ending in a (य) form the Feminine in ा (आ)—

ज्वेष्ठ	...	ज्वेष्ठा	तृतीय	...	तृतीया
कनिष्ठ	...	कनिष्ठा	सर्व	...	सर्वा
मध्यम	...	मध्यमा	बाल	...	बाला
खेत	...	खेता	वक्त्र	...	वक्त्रा
कृष्ण	...	कृष्णा	यज	...	यज्ञा
एक	...	एका	अष्ट	...	अष्टा
द्वितीय	...	द्वितीया			

193. Prātipadikas ending in च form the feminine base in ई when 'class' or 'kind' (जाति) is implied—(the च is dropped ; so throughout).

शूरा	...	शूरी
व्याघ्र	...	व्याघ्री
ब्राह्मण	...	ब्राह्मणी

But if the penultimate letter is य, the Feminine takes ञा ; चन्द्रिय—चन्द्रिया. Also शूद्रा 'a Shūdra-woman'.

Note that among the examples given in Rule 192 there are several words which take च in the feminine, *although* denoting class or kind. These exceptions are combined by Indian Grammarians into a group beginning with यज and hence called यजादि.

194. The Ordinal Numerals from चतुर्थ upwards form their Feminines in ई—

चतुर्थं ... चतुर्थी; दशम ... दशमी

195. Prātīpadikas in अ denoting male beings form Feminines in ई, to denote the wives of those males—

ब्राह्मण ... ब्राह्मणी (the wife of a Brāhmaṇa)

गृध्र ... गृध्री

यवन ... यवनी

गोप ... गोपी

But इन्द्र, वरुण, भव, शर्व, रुद्र, आचार्य and मातुल form their Feminines, ('the wife of Indra' etc.) in आनी—

इन्द्राणी, वरुणाणी, आचार्याणी etc.

आचार्य means 'a woman who is an āchārya' i.e. a spiritual preceptor.

196. Prātīpadikas ending in मय, कर, चर, एय, माव, दृग form their Feminines in ई—

मृन्मय ... मृन्मयी

यगम्कर ... यगम्करी

निगाचर ... निगाचरी

मौपर्ण्य ... मौपर्ण्यी

ऊरुमाव ... ऊरुमावी

तादृग ... तादृगी

यादृग ... यादृगी

197. So also do Prātīpadikas formed with the suffix—**ञ**, causing Viddhi—

श्रौत्स्—(from उत्स)—**श्रौत्सी**; कुम्भकार—कुम्भकारी.

198. Prātīpadikas in **ञ** which indicate stages of life (with the exception of old age) form Femines in **ई**—

किशोर	...	किशोरी
कुमार	...	कुमारी

But वृद्ध—वृद्धा; स्वयिर—स्वयिरा. There are certain exceptions such as बाला, वत्सा (included in अजादि).

✓199. Prātīpadikas ending in **क** change in Feminine an **ञ** preceding the **क** into **ई**—

कारक	...	कारिका
पाचक	...	पाचिका

But there are certain exceptions—

क्षिपक	...	क्षिपका
सेवक	...	सेवका
कन्यक	...	कन्यका

✓200. Certain words ending in **अक** form the Feminine either in **अका** or **इका**—

सूतक	...	सूतका or सूतिका
पुत्रक	...	पुत्रका or पुत्रिका

201. Bases ending in न् or क् form their Feminines in ई—

कलं	... कर्त्तु	प्रियवादिन्	... प्रियवादिनी
धातु	... धात्री	राजन्	... राज्ञी
मनस्विन्	... मनस्विनी	मधवन्	... मधोनी
ब्रह्मचारिन्	.. ब्रह्मचारिणी	श्वन्	... श्वनी

Note that in the three last examples of the above the termination ई is added to the weak form of the base. This rule holds good in the case of all bases ending in consonants which take ई in the Feminine.

202. पञ्चन्, मत्तन्, नवन्, दगन् etc. do not take ई, but are the same in Masculine and Feminine. युवन् forms the Fem युवति. * Words like मातु * पुत्री स्वसृ etc. which are themselves feminine do not take ई; so also not तिसृ and चतसृ.

203. Bases ending in अत्, मत्, वत्, वम्, ईयम्, अश् form their Feminines in ई—

भवत्	... भवती	विद्वम्	... विद्वती
महत्	... महती	स्वादीयम्	... स्वादीयमी
श्रीमत्	... श्रीमती	प्राश्	... प्राची
ज्ञानवत्	... ज्ञानवती	उदश्	... उदोची

204. A certain group of words beginning with गौर takes ई in the Feminine; among them हरिण, नट, सुन्दर, तरुण, मातामह, पितामह, उभय.

Also देवी from देव; पुत्री from पुत्र.

205. पति forms the Feminine पत्नी, meaning 'wife'; so also सपत्नी, ससानपत्नी, एकपत्नी, वीरपत्नी धर्मपत्नी and a few others. In other compounds two forms are allowed, e. g. गृहपत्नी or गृहपति: 'the mistress of the house.'

सखि forms the Feminine सखी.

206. Adjectives ending in इ or ई have the same form in Masculine and Feminine सुखि; सुधी:

207. Adjectives ending in उ take the feminine termination ई optionally—मृदु, Fem. मृदु: or मृद्वी; तनु, Fem. तनु: or तन्वी; गुरु, Fem. गुरु: or गुर्वी. But if the उ is preceded by a conjunct Consonant, ई is not taken—पाण्डु, Fem. पाण्डु:.

208. Nouns in उ denoting classes of men form their feminines in ऊ provided the उ be not preceded by य्. कुरु—कुरु:—a woman of the Kuru nation; अध्वर्यु:—the wife of an adhvaryu.

अध्वर्यु forms the Fem. अध्वर्यु:.

209. When the second member of a Compound is formed by a Prātīpadika in च which

denotes a part of the body, the Feminine takes either आ or ई; provided the final अ be not preceded by a Compound Consonant.

चन्द्रमुख	...	चन्द्रमुखा	or	' मुखी
सुमुख	...	सुमुखा	or	' मुखी
सुकेय	...	सुकेया	or	' गी
<u>सुगुम्फ</u>	...	<u>सुगुम्फा</u>	(only)	

210. If however the word denoting the part of the body has more than two syllables, the Feminine takes आ only—

चटुलनयन .. चटुलनयना.

211. Compounds the second member of which is formed by नामिका, उदर, श्रोत्र, कर्ण, जडा, दन्त, अङ्ग, कण्ठ, पुच्छ form their Feminines in ई or आ—

कशोदर	...	कशोदरी	or	कशोदरा
विश्वोठ	...	विश्वोठी	or	विश्वोठा
गोकर्ण	...	गोकर्णी	or	गोकर्णा
तन्वद्ग	...	तन्वद्गी	or	तन्वद्गा
सुकण्ठ	...	सुकण्ठी	or	सुकण्ठा

212. मुख when the second member of a Compound the first part of which denotes one of the directions, forms its Feminine in ई—

माङ्सुख	...	माङ्सुखी
उदङ्सुख	...	उदङ्सुखी

213. Compounds the second part of which is कृ while the first part is a word denoting a standard of comparison, or वाम, form Feminines in कृ—

वामोर	...	वामोरुः
करभोर	...	करभोरुः

CHAPTER IV.

Conjugation

214. The Sanskrit Verb has ten different forms corresponding to the tenses and moods of western Grammar. The technical names of these ten forms are लट् लिङ् लोट् लङ् लिट् लुङ् लृट् लृङ् लृट् ; as each of these names begins with a ल्, all forms are comprised under the general name लकार. Of these ten forms six may be called *tenses* viz. लट्, Present Tense ; लङ्, Imperfect Tense ; लिट्, Perfect Tense ; लुङ्, Aorist ; लृट्, Futuro ; लृङ्, Periphrastic Futuro. The four remaining lakāras

may be called Moods; viz. लिङ्, Potential or Optative; लोट्, Imperative; लृट्, Conditional; लैट् Subjunctive. लिङ् appears in two different forms, for which separate names are required. The term 'Potential' or 'Optative' therefore may be reserved for the form भवेयम् (from भू), while the form भूयासम् may be termed 'Benedictive' (in accordance with its general meaning viz. आशीः) The लैट् forms which occur in the Veda only will not be considered in this Grammar.

215. When singling out six of the lakāras as being 'tenses', it must be noted that they at the same time represent a 'mood' viz. the Indicative mood.

216. Verbs are either सकर्मक (transitive), or. अकर्मक (intransitive).

Note that certain common verbs which in Western Grammar are classed as intransitive are classed in Sanskrit Grammar as सकर्मक, owing to the fact that they take an object in the Accusative case. 'To go' in Western Grammar is an intransitive verb; but गम् is सकर्मक—ग्रामं गच्छति (he goes to the village).

217. The Sanskrit Verb has an Active form and a Passive form. The Passive form

is used in two different ways, which are distinguished as कर्मणि प्रयोग and भावे प्रयोग. An example of the first kind is 'देवदत्तेन फलं भक्ष्यते',—'the fruit is eaten by Devadatta'. An example of the second kind is 'आस्यते देवदत्तेन'—literally, 'sitting is being done by Devadatta' = 'Devadatta is sitting'. This latter use of the Passive is limited to अकर्मक verbs—such as भू, आम्. The construction would in English Grammar be called an impersonal one. Verbs of the सकर्मक class appear either in the Active form, (कर्तरि प्रयोग) e.g. देवदत्तः फलं भक्षयति ; or in the कर्मणि प्रयोग Passive Form (see above). Verbs of the अकर्मक class appear either in कर्तरि प्रयोग or in भावे प्रयोग—आस्यते देवदत्तः or आस्यते देवदत्तेन.

218. There are two sets of personal terminations (तिङ् विभक्ति or simply तिङ्) called परस्मैपद and आत्मनेपद. Some roots take the Parasmaipada terminations only, others the Atmanepada terminations only ; others again take both. The verb with Par. terminations prevailingly denotes an action which affects a thing or person other than the agent ; while the verb with Atm. terminations denotes an action affecting the agent himself ; so e.g. यजति. he sacrifices (for the

benefit of some other person) ; यज्ञते, he sacrifices for his own benefit. But there are numerous exceptions to this rule.

219. Owing to its prevailing use, as indicated above, the Atmanepada form is by some classed as constituting a special 'Voice'-called the 'Reflective' Voice. Another name for it is 'Middle Voice'.

220. In four of the lakāras viz., the Present, Potential, Imperative and Imperfect, the तिङ् विसृति are mostly added to a special base (चङ्) which is formed from the root in different ways. In the other lakāras the terminations are generally joined on to the unmodified root. The modifications which the roots undergo in the four first mentioned lakāras are of ten different kinds, and hence Sanskrit Grammarians distinguish ten different classes of Verbs. we may accordingly speak of ten different 'Conjugations'. The four lakāras which take special modifications may be called special tenses or moods ; those which do not take any modification, may be called general or unmodified tenses or moods.

221. The ten classes of Verbs may be arranged in two groups :

a. Verbs the bases of which in the modified tenses end in च.

b. Verbs the bases of which in the modified tenses end in any letter but च.

222. The first group comprises the first, fourth, sixth and tenth classes. The ten classes are named by Indian Grammarians after the verbs standing first in the lists of verbs belonging to each class. Hence—1. भ्वादि (beginning with भू); 4. दिवादि; 6. तुदादि; 10. चुरादि.

223. The second group comprises the second, third, fifth, seventh, eighth and ninth classes, the technical names of which are—

2. चदादि	3. लुङ्गित्वादि
5. स्वादि	7. रुधादि
8. तनादि	9. क्कादि

224. In the Imperfect (लङ्) the augment च is prefixed to verbs of all conjugations. In the case of verbs beginning with vowels the initial vowel takes Vridhhi.

Third Person Impf. of भू—अभवत्; of दिप्—अदेत्; of इच् (Atm.)—ऐषत्; of ऊह्—औहत्; of अह्—आहत्.

225. When a preposition (उपसर्ग) is prefixed to the verb, the augment अ comes in between the preposition and the verb—उदभवत्, from उत् + भू.

First Group.

226. The personal terminations (तिङ् विभक्ति) of verbs of the first Group are as follows—

PARASMAIPADA.

Present—लट्.

	Singular.	Dual.	Plural
1st Pers.	मि	वम्	मम्
2nd Pers.	सि	यम्	य
3rd Pers.	ति	तम्	अन्ति

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	ईयम्	ईव	ईम
2nd Pers.	ईः	ईतम्	ईत
3rd Pers.	ईत्	ईताम्	ईयुः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	आनि	आव	आम
2nd Pers.	...	तम्	त
3rd Pers.	तु	ताम्	अन्तु

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अम्	व	म
2nd Pers.	स्	तम्	त
3rd Pers.	त्	ताम्	अन्

ATMANEPADA.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	इ	वहे	महे
2nd Pers.	सि	इथे	धे
3rd Pers.	ते	इते	अन्ते

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	ईय	ईयहि	ईमहि
2nd Pers.	ईयाः	ईयायाम्	ईध्वम्
3rd Pers.	ईत	ईयाताम्	ईरन्

Imperative—लोट्.

	Singular.	Dual	Plural.
1st Pers.	ऐ	आवहे	आमहे
2nd Pers.	स्व	इयाम्	ध्वम्
3rd Pers.	ताम्	इताम्	अन्ताम्

Imperfect—वङ्.

	Singular.	Dual.	Plural.
1st Pers.	इ	वहि	महि
2nd Pers.	याम्	इयाम्	ध्वम्
3rd Pers.	त	इताम्	अन्त

227. The final अ of the base is lengthened before terminations beginning with म् or व्; it is dropped before terminations beginning with the vowel अ.

*First Conjugation.*स्वादि—*Bhū-class.*

228. Verbs of this class form their base by adding अ to the last letter of the root; the final vowel of the root, or the medial vowel if followed by one consonant only, takes Guṇa. Accordingly the base of भू is भव (from भो + अ); of जि—जय; of नी—नय; of ह—हर; of हृ—रोह; of वृध्—वध. But of क्रीड्—क्रीड; of पत्—पत.

229. Present—सद्.

PARASMAIPADA—भू

	Singular.	Dual.	Plural.
1st Pers.	भवामि	भवावः	भवामः
2nd Pers.	भवसि	भवथः	भवथ
3rd Pers.	भवति	भवतः	भवन्ति

ATMANEPADA—लभ्

	Singular.	Dual.	Plural.
1st Pers.	लभे	लभावहे	लभामहे
2nd Pers.	लभसे	लभेथे	लभध्वे
3rd Pers.	लभते	लभेत	लभन्ते

Potential—लिङ्.

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	भवेयम्	भवेव	भवेम
2nd Pers.	भवेः	भवेतम्	भवेत
3rd Pers.	भवेत्	भवेताम्	भवेयुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	लभेय	लभेवहि	लभेमहि
2nd Pers.	लभेयाः	लभेयायाम्	लभेध्वम्
3rd Pers.	लभेत	लभेयाताम्	लभेरन्

Imperative—लोट्.

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	भवानि	भवाव	भवाम
2nd Pers.	भव	भवतम्	भवत
3rd Pers.	भवतु	भवताम्	भवंतु

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	समै	सभावहे	सभामहे
2nd Pers.	समस्व	समेयाम्	समध्वम्
3rd Pers.	समताम्	समेताम्	समन्ताम्

Imperfect—लङ्.

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	अभवम्	अभवाव	अभवाम
2nd Pers.	अभवः	अभवतम्	अभवत
3rd Pers.	अभवत्	अभवताम्	अभवन्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अलभे	अलभावहि	अलभामहि
2nd Pers.	अलभयाः	अलमेयाम्	अलमध्वम्
3rd Pers.	अलभत	अलमेताम्	अलमन्त

230. गुह् and क्रम् (in Par. only) lengthen their vowel—गूहति ; क्रामति (but Atm. क्रमते).

मृन् takes Vṛiddhi—मार्जति.

सट् substitutes ई for ष—सौदति.

दंश्, रश्, सञ्, and स्रञ् drop their nasal—दयति ; परिष्वजते.

गम् and यम् substitute च् for म्—गच्छति ; यच्छति. ऋ forms ऋच्छति.

घ्रा, पा and स्या form the bases जिघ्र, पिब, तिष्ठ—जिघ्रति.; पिबति ; तिष्ठति.

धा and ध्वा form the bases धम and मन—धमति ; मनति.

For दृग् the base पश्य is substituted—पश्यति.

Fourth Conjugation.

दिवादि—Div-class.

231. The base is formed by adding य to the last letter of the root. Thus, from नह् and युध्—

Present Par. नह्यामि नह्यसि etc.

Present Atm. युध्ये युध्यसे etc.

Potential Par.	नक्षेयम्
Potential Atm.	युध्येष
Imperative Par.	नक्षानि नक्ष etc.
Imperative Atm.	युध्यै युध्यस्व etc.
Imperfect Par.	अनक्षम्
Imperfect Atm.	अयुध्ये

232. मद् and roots ending in अम्, lengthen their vowel. मद्—माद्यति. (क्रम् which properly belongs to the Bhvādi class is also conjugated as if it were a Divādi-root—क्राम्यति).

233. दिव् and सिव् lengthen their vowel—दौष्यति; सौष्यति.

भृग् drops its nasal	...	भृष्यति
व्यध् substitutes विध्	...	विध्यति
जन् substitutes जा	...	जायते

Sixth Conjugation.

तृदादि—Tud-class.

234. The base is formed by adding च् to the root the vowel of which does not take Guna. Before this च् final इ ई उ ऋ become इय् and उय् respectively; final ऋ becomes रिय्; final ॠ becomes इर्.

तुद्—तुदति; क्षिप्—क्षिपति; ध्रु—ध्रुवति; मृ—म्रियते;
कृ—किरति.

Present Par.	तुदामि
Present Atm.	क्षिपे
Potential Par.	तुदियम्
Potential Atm.	क्षिपेय
Imperative Par.	तुदानि
Imperative Atm.	क्षिपे
Imperfect Par.	अतुदम्
Imperfect Atm.	अक्षिपे

235. कृत्, मुच्, लिप्, लुप्, विद् (to find), सिच्
insert a nasal—कृन्तति, मुञ्चति, लिम्पति, लुम्पति,
विन्दति, सिञ्चति.

इप् forms the base इच्छ—इच्छति. प्रच्छ, भ्रञ्ज,
and व्रज्, form पृच्छ, भृञ्ज, व्रज—पृच्छति, भृञ्जति, व्रजति.

Tenth Conjugation.

चुरादि—Chur-class.

236. The base is formed by adding च्य to the root. A final vowel of the root takes Vṛiddhi. Short च of the root if followed by one Consonant only takes Vṛiddhi; other short vowels followed by one Consonant take Guṇa.

यु—यावयति; वृ—वारयति; तड्—ताडयति; चित्—चेतयते; चुर्—चौरयति.

237.	Present Par.	...	चौरयामि
	Present Atm.	...	चेतये
	Potential Par.	...	चौरयेयम्
	Potential Atm.	...	चेतयेय
	Imperative Par.	...	चौरयानि
	Imperative Atm.	...	चेतये
	Imperfect Par.	...	अचौरयम्
	Imperfect Atm.	...	अचेतये

Second Group.

238. In this group the terminations are either added directly to the final letter of the root; or to a special syllable—ञ, उ, or ना—which is inserted between the root and the terminations. And it is peculiar to all verbs of this group that the root or base to which the terminations are added undergoes a modification, generally called a *strengthening*, before certain terminations; while before other terminations it

remains unchanged. We may accordingly, speak of strong and weak forms of the base; as also of strong and weak terminations.

239. The terminations before which the root is strengthened are the three persons of the Singular Present and Imperfect Par.; the 1st Person Sing. Du. and Plu., and also the 3rd Person Sing., Imperative Par.; and the 1st Person Sing. Du. and Plu., Imperative Atm.

240. The Parasmaipada Terminations in the second Group are the same as in the first Group, in Present, Imperative and Imperfect. But while verbs of the first Group take no termination in 2nd Pers. Sing. Imperative, those of the 2nd Group take *हि* (after vowels) or *धि* (after consocants in most cases).

The terminations of the Potential are as follows.

	Singular.	Dual.	Plural.
1st Pers.	याम्	याव	याम
2nd Pers.	यात्	यातम्	यात
3rd Pers.	यात्	याताम्	युम्

241. The Atmanepada terminations are as follows—

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	ए	वहे	महे
2nd Pers.	से	आथे	ध्वे /
3rd Pers.	ते	आते	अते

Potential. The same as in the first Group.

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	ऐ	आवहे	आमहे
2nd Pers.	स्व	आयाम्	ध्वम्
3rd Pers.	ताम्	आताम्	अताम्

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	इ	वहि	महि
2nd Pers.	यास्	आयाम्	ध्वम्
3rd Pers.	त	आताम्	अत

Second Conjugation:

अदादि—Ad-Class.

242. In this class the terminations are added immediately to the last letter of the root—

अद् + मि = अमि.

243. Before the terminations which require a strengthening of the base, the vowel of the root takes Guna, wherever possible.

वी + मि = वेमि ; द्विप् + ति = द्वेष्टि ; दुह् + मि = दोह्यि ;
दुह् + तु = दोह्युः.

244. In the case of roots ending in आ and of द्विप् the termination 3rd Pers. Par. Plu. Imperfect may optionally be उस्, before which the आ is dropped. Thus from या—3rd Pers. Plu. Impf. अयान् or अयुः.

N. B. This conjugation presents special difficulties in as much as the direct contact of the last letter of the root with the different terminations gives rise to many special cases of Internal Sandhi.

PARASMAIPADA—द्विप्.

245. Present—सट्.

	Singular.	Dual.	Plural.
1st Pers.	वेमि	द्विभ्यः	द्विभ्यः
2nd Pers.	द्वेष्टि	द्विष्टः	द्विष्ट
3rd Pers.	द्वेष्टि	द्विष्टः	द्विषन्ति

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	द्विष्याम्	द्विष्याव	द्विष्याम
2nd Pers.	द्विष्याः	द्विष्यातम्	द्विष्यात
3rd Pers.	द्विष्यात्	द्विष्याताम्	द्विष्युः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	द्वेषाणि	द्वेषाव	द्वेषाम
2nd Pers.	द्विष्टि	द्विष्टम्	द्विष्ट
3rd Pers.	द्वेष्टु	द्विष्टाम्	द्विषन्तु

Imperfect—छट्.

	Singular.	Dual.	Plural.
1st Pers.	अद्विषम्	अद्विष्व	अद्विषा
2nd Pers.	अद्विष्ट् (ट्)	अद्विष्टम्	अद्विष्ट
3rd Pers.	अद्वेष्ट् (ट्)	अद्विष्टाम्	अद्विषन्

(or, optionally,
अद्विषुः)

ATMANEPADA.

Present—छट्.

	Singular.	Dual.	Plural.
1st Pers.	द्विषे	द्विष्वहे	द्विषाहे
2nd Pers.	द्विषे	द्विषाथे	द्विषद्
3rd Pers.	द्विष्टे	द्विषाते	द्विषते

Imperfect—लङ्:

	Singular.	Dual.	Plural.
1st Pers.	अलेइम्	अलिङ्	अलिङ्म
2nd Pers.	अलेइ (अलेट्)	अलोढम्	अलोढ
3rd Pers.	अलेइ (अलेट्)	अलोढाम्	अलिङन्

247. PARASHAIPADA—दुह्:

Present—लट्:

	Singular.	Dual.	Plural.
1st Pers.	दोधि	दुह्:	दुध्:
2nd Pers.	धोधि	दुग्ध्:	दुग्ध्
3rd Pers.	दोग्धि	दुग्ध्:	दुहन्ति

Imperative—लोट्:

	Singular.	Dual.	Plural.
1st Pers.	दोहानि	दोहाव	दोहाम
2nd Pers.	दुग्धि	दुग्धम्	दुग्ध्
3rd Pers.	दोग्धु	दुग्धाम्	दुहन्तु

Imperfect—लङ्:

	Singular.	Dual.	Plural.
1st Pers.	अदोइम्	अदुङ्	अदुङ्म
2nd Pers.	अधोक्	अदुग्धम्	अदुग्ध्
3rd Pers.	अधोक्	अदुग्धाम्	अदुहन्

248. To this class also belongs the important verb अस्, (to be) which however is irregular in many respects.

PARASMAIPADA.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	अस्मि	वः	स्यः
2nd Pers.	असि	स्यः	स्य
3rd Pers.	अस्ति	स्तः	सन्ति

Potential—लिट्.

	Singular.	Dual.	Plural
1st Pers.	स्याम्	स्याव	स्याम
2nd Pers.	स्याः	स्यातम्	स्यात
3rd Pers.	स्यात्	स्याताम्	स्युः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	असन्ति	असाव	असाम
2nd Pers.	एधि	स्तम्	स्त
3rd Pers.	अस्तु	स्ताम्	सन्तु

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	पासम्	पास्त	पाञ्च
2nd Pers.	पासोः	पास्तम्	पास्त
3rd Pers.	पासोत्	पास्ताम्	पासन्

249. Other important verbs of this class are—या. Pres. यामि ; Pot. यायाम् ; Imp. यानि ; Impf. अयाम्.

250. जागृ. Pres. जागर्मि ; Pot. जागृत्याम् ; Imp. जागराणि ; Impf. अजागरम्.

251. चक्ष् ; of which the Present is as follows—

	Singular.	Dual.	Plural.
1st Pers.	चक्षे	चक्ष्वहे	चक्ष्महे
2nd Pers.	चक्षे	चक्षाये	चक्ष्वहे
3rd Pers.	चक्षे	चक्षाते	चक्षते

Pot. चक्षीय ; Imp. चक्षे, चक्ष् ; Impf. अक्षति.

252. इ. The इ is changed to ए before weak vowel terminations.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	एमि	इवः	इमः
2nd Pers.	एषि	इवः	इय
3rd Pers.	एति	इतः	यन्ति

Pot. इयाम् ; Imp. अयानि, इहि, एतु ; Impf. आयाम्.

इ with अधि, Atm.—Pres. अधीये ; Pot. अधीयीय ; Imp. अधीये, अधीध्व ; Impf. अधीयेयि.

253. वच्—Pres. वच्मि ; Pot. वच्माम् ; Imp. वचानि, वन्धि ; Impf. अवचम्.

254. हन् Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	हन्मि	हन्वः	हन्मः
2nd Pers.	हंसि	हथः	हय
3rd Pers.	हन्ति	हतः	घ्नन्ति

Pot. हन्याम् ; Imp. हनानि, जहि, हन्तु, 3 Pers. Plu. घ्नन्तु ; Impf. अहनम्.

255. शो, Atm takes Guṇa before all terminations and inserts र् before the terminations of third Pers. Plu. Pres., Imp., Impf.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	शये	शेवहे	शेमहे
2nd Pers.	शेपे	शयाथे	शेध्वे
3rd Pers.	शेते	शयाते	शेरते

Third Pers. Plu. Imp. शेरताम्

Third Pers Plu. Impf. अशेरत.

256. Roots ending in च take, in the strengthened forms, Vṛiddhi instead of Guṇa before consonantal terminations. नु—नोमि.

257. अन्, जच्, रुद्, खम् and खप् insert इ before terminations beginning with Consonants other than य्; but ई or य before the स् and त् of 2d. and 3rd. Pers. Impf. Par.

Pres. रोदिमि, खयिमि; 3rd Pers. Sing. Impf. अरोदौत् or अरोदत्.

258. वृ, in its strengthened forms inserts ई before consonantal terminations—व्रवीमि.

Third Conjugation.

जुहोत्यादि—Juhoti-Class.

259. The main feature of this class is that the base is formed by Reduplication, i.e. the doubling of the first syllable of the root (i.e. that portion of it which ends with a vowel).

260. Reduplication also appears as the characteristic feature of one kind of लिट्, in verbs of all classes, which on that account is called the Reduplicated Perfect.

261. Thus तद् by Reduplication becomes ततद्; पत् becomes पपत्; बुध् becomes बुबुध्.

But in most cases a further change takes place, viz.—

a. If the root begins with the second or fourth letter of a *varga*, the first or third letter is substituted in Reduplication. Thus—

छिद्—चिच्छिद् ; फल्—पफल् ; भिद्—बिभिद्.

b. For a letter of the क-वर्ग the corresponding letter of the च-वर्ग is substituted. Thus—

c. च् is substituted for क् or ख् ; ज् for ग् or घ्, and also for ह्. कम्—चकम् ; खन्—चखन् ; गम्—जगम् ; हस्—जहस्.

d. If the root begins with more than one Consonant, the first only is reduplicated—

क्षिप्—चिक्षिप् ; प्रच्छ्—पप्रच्छ्.

e. If the root begins with a sibilant followed by the first or second letter of a *varga*, the sibilant is dropped—

स्पर्ध्—पस्पर्ध् ; स्या—तस्या.—But स्मृ—सस्मृ.

f. A radical long vowel is shortened in Reduplication—

धा—दधा ; नी—निनी ; गाह्—जगाह्.

g. Final ए ऐ ओ become ष in Reduplication—

Liṭ of गे—जगो ; Liṭ of गो—गगो.

h. If not final, ए and ऐ become इ in Reduplication ; ओ and औ become उ—

सेव्—सिपेव्; ढौक्—डुढौक्.

262. कृ becomes कृ in the Reduplicated Perfect (लिट्); it becomes इ in the special tenses of the जुहोति-class—

भृ—Li वभार; Present विभर्ति.

263. Further features of the जुहोति-class are the dropping of the न् in the terminations of the third Person Plural Pres. and Imp. Par.; and the substitution of उस् for अन् in the third Pers. Plu. Impf. Par—इ takes धि in 2nd Pers. Imp. Par

264. PARASHMAIPADA-इ.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	जुहोमि	जुहुवः	जुहुमः
2nd Pers.	जुहोषि	जुहुयः	जुहुय
3rd Pers.	जुहोति	जुहुतः	जुह्वति

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	जुहुयाम्	जुहुयाव	जुहुयाम
2nd Pers.	जुहुयाः	जुहुयातम्	जुहुयात
3rd Pers.	जुहुयात्	जुहुयाताम्	जुहुयुः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	ब्रूवामि	ब्रूवाम	ब्रूवाम
2nd Pers.	ब्रूहि	ब्रूतम्	ब्रूत
3rd Pers.	ब्रूहि	ब्रूताम्	ब्रूत

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	ब्रूयाम्	ब्रूय	ब्रूयम्
2nd Pers.	ब्रूहि:	ब्रूतम्	ब्रूत
3rd Pers.	ब्रूहि	ब्रूताम्	ब्रूतुः

265. ATMANEPADA—भृ.

// Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	बिभ्रे	बिभ्रवहे	बिभ्रमहे
2nd Pers.	बिभ्रपे	बिभ्राये	बिभ्रध्वे
3rd Pers.	बिभ्रते	बिभ्राते	बिभ्रते

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	बिभ्रोय	बिभ्रौवहि	बिभ्रोमहि
2nd Pers.	बिभ्रोया:	बिभ्रोयायाम्	बिभ्रोध्वम्
3rd Pers.	बिभ्रोत	बिभ्रोयाताम्	बिभ्रोरन्

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	विभरै	विभरावहै	विभरामहै
2nd Pers.	विभृष्व	विभ्रायाम्	विभृध्वम्
3rd Pers.	विभृताम्	विभ्राताम्	विभ्रताम्

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अविभ्रि	अविभ्रवहि	अविभ्रमहि
2nd Pers.	अविभ्रयाः	अविभ्रायाम्	अविभ्रध्वम्
3rd Pers.	अविभ्रत	अविभ्राताम्	अविभ्रत

266. The two important roots दा and धा drop the आ of the root in the forms which take no strengthening, so that the bases are दद् and दध् (instead of ददा and दधा). When the ध् of दध् becomes द् or त् owing to Sandhi, the initial द् becomes ध्.

α. PARASMAIPADA—दा.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	ददामि	ददः	दद्यः
2nd Pers.	ददासि	दद्यः	दद्य
3rd Pers.	ददाति	दत्तः	ददति

Pot. दद्याम्; Impf. अददाम्, third Pers. Plu. अददुः.

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	ददानि	ददाव	ददाम
2nd Pers.	देहि (irregular)	दत्तम्	दत्त
3rd Pers.	ददातु	दत्ताम्	ददतु

ATMANEPADA.

Pres. ददे, दत्ते, दत्ते; Pot. ददोय; Imp. ददे, दत्त; Impf. अददि, अदत्याः, अदत्त.

6. PARASMAIPADA-धा.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	दधामि	दध्वः	दधाम
2nd Pers.	दधासि	धत्थः	धत्थ
3rd Pers.	दधाति	धत्तः	दधति

Pot. दध्याम्; Impf. अदधाम्. 3rd Pers. Plu. अदधुः.

Imperative—लोट्.

	Singular	Dual.	Plural.
1st Pers.	दधानि	दधाव	ददाम
2nd Pers.	धेहि (irregular)	धत्तम्	धत्त
3rd Pers.	दधातु	धत्ताम्	दधतु

ATMANEPADA.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	दधे	दध्वहे	दधहे
2nd Pers.	ध्वे	दधाधि	ध्वे
3rd Pers.	धत्ते	दधाते	दधते

Pot. दधीय ; Impf. अदधि, अधत्या, अधत्त.

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	दधे	दधावहे	दधामहे
2nd Pers.	धत्स्व	दधायाम्	धदम्
3rd Pers.	धत्तान्	दधाताम्	दधताम्

267. भी optionally shortens its vowel in the weak forms before consonantal terminations. Pres. Par. विभेमि ; Dual विभौवः, विभौयः, विभौतः or विभिवः, विभिद्यः, विभितः ; Plu. विभोमः or विभिमः, विभौय or विभिद्य, विभ्यति. Pot. विभौयाम् or विभियाम्. 2nd Pers. Sing. Imp. विभौहि or विभिहि. Impf. अविभयम्, अविभे, अविभेत् ; 3rd Pers. Plu. अविभयुः.

268. मा forms the base मिमी before consonantal terminations, मिम् before vowel terminations.

ATMANEPADA.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	मिमे	मिमौवहे	मिमौमहे
2nd Pers.	मिमौये	मिमाघे	मिमौध्वे
3rd Pers.	मिमौते	मिमाते	मिमते

Pot. मिमौय ; Imp. मिमै, मिमौध्व, मिमौताम्.;
Impf. अमिमि.

269. ह् 'to abandon', in the weak forms, forms the base जह् or जहि before consonantal terminations, जह् before vowel terminations and also in Potential. Pres. जहामि, जहासि, जहाति; जहोवः or जहिवः etc.; 3rd Pers. Plu. जहति. Pot. जह्याम्. Imp. जहानि, जहाहि or जहोहि or जहिहि, जहातु. Impf. अजहाम्, 3rd Pers. Plu. अजहुः.

Fifth Conjugation.

स्वादि—Su-class.

270. The base is formed by adding to the root, तु. the उ of which takes Guna in the strong forms.

271. The उ of नु is optionally dropped before व् and म्, unless a conjunct consonant precedes. Hence 1st. Pers. Plu. Pres. of सु—सुनुमः or सुन्मः; but of गक्—गङ्गुमः only.

272. In weak forms, the उ of नु, if preceded by a conjunct consonant, is changed into उव् before consonantal terminations.

273. The हि of the 2nd Pers. Sing. Imp. is dropped, unless the उ is preceded by a compound consonant. Hence सुनु, but गङ्गुहि.

274. PARASMAIPADA—सु.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	सुनोमि	सुनुवः or सुन्वः	सुनुमः or सुन्मः
2nd Pers.	सुनोषि	सुनुयः	सुनुय
3rd Pers.	सुनोति	सुनुतः	सुन्वन्ति

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	सुनुयाम्	सुनुयाव	सुनुयाम
2nd Pers.	सुनुयाः	सुनुयातम्	सुनुयात
3rd Pers.	सुनुयात्	सुनुयाताम्	सुनुयुः

Imperative—लोट्.

1st Pers.	सुनवानि	सुनवाव	सुनवाम
2nd Pers.	सुनु	सुनुतम्	सुनुत
3rd Pers.	सुनोतु	सुनुताम्	सुन्वन्तु

Imperfect—लङ्.

1st Pers.	असुनवम्	असुनुव or असुन्व	असुनुम or असुन्म
2nd Pers.	असुनोः	असुनुतम्	असुनुत
3rd Pers.	असुनोत्	असुनुताम्	असुन्वन्

ATMANEPADA—सु.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	सुन्वे	सुनुवहे, or सुन्वहे	सुनुमहे, or सुन्महे
2nd Pers.	सुनुये	सुन्वाये	सुनुध्वे
3rd Pers.	सुनुते	सुन्वाते	सुन्वते

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	सुन्वीय	सुन्वीवहि	सुन्वीमहि
2nd Pers.	सुन्वीयाः	सुन्वीयावाम्	सुन्वीध्वम्
3rd Pers.	सुन्वीत	सुन्वीयाताम्	सुन्वीरन्

Imperative—नोट्.

	Singular.	Dual.	Plural.
1st Pers.	सुनवै	सुनवावहे	सुनवामहे
2nd Pers.	सुनुष्व	सुन्वायाम्	सुनुध्वम्
3rd Pers.	सुनुताम्	सुन्वाताम्	सुन्वताम्

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	असुन्वि	असुनुवहि or असुन्वहि	असुनुमहि or असुन्महि
2nd Pers.	असुनुयाः	असुन्वायाम्	असुनुध्वम्
3rd Pers.	असुनुत	असुन्वाताम्	असुन्वत

275. अ् substitutes ऋ for इ in all special tenses. Pres. अणोमि; Pot. अणुयाम्; Imp. अणवानि, अण, अणोतु; Impf. अअणवम्.

Seventh Conjugation.

रुधादि—Rudh-class.

276. The base is formed by inserting before the final consonant न् in the strong forms and न् in the weak forms; thus from रुध्—रुधन्धि and रुन्धाः,

277. PARASMAIPADA—युज्

Present—लट्

	Singular.	Dual.	Plural.
1st Pers.	युनजिम	युज्ज्वः	युज्ज्वाः
2nd Pers.	युनधि	युङ्क्थः	युङ्क्थ
3rd Pers.	युनक्ति	युङ्क्तः	युज्जन्ति

Potential—लिट्

	Singular.	Dual.	Plural.
1st pers.P	युच्याम्	युच्याव	युच्याम
2nd Pers.	युच्याः	युच्यातम्	युच्यात
3rd Pers.	युच्यात्	युच्याताम्	युज्ज्युः

Imperative—लोट्

	Singular.	Dual.	Plural.
1st Pers.	युनजानि	युनजाव	युनजाम
2nd Pers.	युङ्क्थ	युङ्क्तम्	युङ्क्त
3rd Pers.	युनक्तु	युङ्क्ताम्	युज्जन्तु

Imperfect—लङ्

	Singular.	Dual.	Plural.
1st Pers.	अयुनजम्	अयुज्ज्व	अयुज्ज्म
2nd Pers.	अयुनक्	अयुङ्क्तम्	अयुङ्क्त
3rd Pers.	अयुनक्	अयुङ्क्ताम्	अयुज्जन्

278. ATMANEPADA—रन्ध्

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	रन्धे	रन्धहे	रन्धहे
2nd Pers.	रन्धसे	रन्धये	रन्ध्वहे
3rd Pers.	रन्धे	रन्धाते	रन्धते

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	रन्धीय	रन्धीवहि	रन्धीमहि
2nd Pers.	रन्धीयाः	रन्धीयायाम्	रन्धीध्वम्
3rd Pers.	रन्धीत	रन्धीयाताम्	रन्धीरन्

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	रन्धे	रन्धवहि	रन्धमहि
2nd Pers.	रन्धस्व	रन्धायाम्	रन्ध्वम्
3rd Pers.	रन्धाम्	रन्धाताम्	रन्धताम्

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अरन्धि	अरन्धहि	अरन्धमहि
2nd Pers.	अरन्धः	अरन्धायाम्	अरन्ध्वम्
3rd Pers.	अरन्ध	अरन्धाताम्	अरन्धत

279. The original nasal of a root is dropped in forming the base—thus from अन्—अनन्ति. अनन्ति.

Eighth Conjugation.

तनादि—*Tan-class.*

280. The base is formed by adding उ to the root; in the strong forms the उ takes Guṇa.

281. The उ is optionally dropped before व् and म् if not preceded by a conjunct consonant. In the weak forms उ, if preceded by a conjunct consonant, is changed to उव् before terminations beginning with a vowel; to व् in other cases. The द्वि of the 2nd Pers. Sing. Imp. is dropped after उ not preceded by a conjunct consonant.

282. PARASMAIPADA—तन्.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	तनोमि	तनुवः or तन्वः	तनुमः or तन्मः
2nd Pers.	तनोषि	तनुथः	तनुथ
3rd Pers.	तनोति	तनुतः	तन्वन्ति

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	तनुयाम्	तनुयाव	तनुयाम
2nd Pers.	तनुयाः	तनुयातम्	तनुयात
3rd Pers.	तनुयात्	तनुयाताम्	तनुयुः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	तनवानि	तनवाव	तनवाम
2nd Pers.	तनु	तनुतम्	तनुत
3rd Pers.	तनोतु	तनुताम्	तन्वन्तु

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अतनवम्	अतनुव or, अतन्व	अतनुम or अतन्म
2nd Pers.	अतनोः	अतनुतम्	अतनुत
3rd Pers.	अतनोत्	अतनुताम्	अतन्वन्

ATMANEPADA—तन्.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	तन्वे	तनुवहे or तन्वहे	तनुमहे or तन्महे
2nd Pers.	तनुषे	तन्वाथे	तनुध्वे
3rd Pers.	तनुते	तन्वाते	तन्वते

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	तन्वीय	तन्वीवहि	तन्वीमहि
2nd Pers.	तन्वीयाः	तन्वीयाथाम्	तन्वीध्वम्
3rd Pers.	तन्वीत	तन्वीयाताम्	तन्वीरन्

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers. तन्वै	तनवावहे	तनवामहे	
2nd Pers. तनुष्व	तन्वायाम्	तनुध्वम्	
3rd Pers. तनुताम्	तन्वाताम्	तन्वताम्	

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers. अतन्वि	अतनुवहि or	अतनुमहि or	
	अतन्वहि	अतन्महि	
2nd Pers. अतनुथाः	अतन्वायाम्	अतनुध्वम्	
3rd Pers. अतनुत	अतन्वाताम्	अतन्वत	

283. कृ takes for its strong base करो, its weak base कुरु. The final उ of कुरु is dropped before terminations beginning with व् or भ्, and in Potential Par.

PARASMAIPADA—कृ,

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers. करोमि	कुर्वः	कुर्मः	
2nd Pers. करोषि	कुरुयः	कुरुथ	
3rd Pers. करोति	कुरुतः	कुर्वन्ति	

Pot. कुर्याम्; Imp. कर्वाणि, कुरु, करोतु; Impf. अकरवम्, अकरोः, अकरोत्.

Pres. Atm. कुर्वे, कुरुषे, कुरुते. Pot. कुर्वीयः; Imp. करवै, कुरुष्व, कुरुताम्; Impf. अकुर्वि.

Ninth Conjugation.

क्रयादि—*Kri-class.*

284. The base is formed by adding ना to the root. In the weak forms ना becomes न् before terminations beginning with a vowel, नी before terminations beginning with a consonant.

285. Roots ending in a consonant form the 2nd Pers. Sing. Imp. Par. in चान instead of हि—सुयाण from सुप्.

286. PARASMAIPADA—क्री.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीणामि	क्रीणीवः	क्रीणीमः
2nd Pers.	क्रीणासि	क्रीणीथः	क्रीणीथ
3rd Pers.	क्रीणाति	क्रीणीतः	क्रीणन्ति

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीणीयाम्	क्रीणीयाव	क्रीणीयाम
2nd Pers.	क्रीणीयाः	क्रीणीयातम्	क्रीणीयात
3rd Pers.	क्रीणीयात्	क्रीणीयाताम्	क्रीणीयुः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीणानि	क्रीणव	क्रीणाम
2nd Pers.	क्रीणीहि	क्रीणीतम्	क्रीणीत
3rd Pers.	क्रीणातु	क्रीणीताम्	क्रीणन्तु

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अक्रीणाम्	अक्रीणीव	अक्रीणीम
2nd Pers.	अक्रीणाः	अक्रीणीतम्	अक्रीणीत
3rd Pers.	अक्रीणात्	अक्रीणीताम्	अक्रीणन्

ATMANEPADA—क्री.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीणे	क्रीणीवहे	क्रीणीमहे
2nd Pers.	क्रीणीषे	क्रीणाये	क्रीणीध्वे
3rd Pers.	क्रीणीते	क्रीणाते	क्रीणते

Potential—लिट्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीणीय	क्रीणीयहि	क्रीणीमहि
2nd Pers.	क्रीणीयाः	क्रीणीयायाम्	क्रीणीध्वम्
3rd Pers.	क्रीणीत	क्रीणीयाताम्	क्रीणीरन्

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीषे	क्रीषावहे	क्रीषामहे
2nd Pers.	क्रीषीष्व	क्रीषायाम्	क्रीषीध्वम्
3rd Pers.	क्रीषीताम्	क्रीषाताम्	क्रीषताम्

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अक्रीणि	अक्रीषीषहि	अक्रीणीमहि
2nd Pers.	अक्रीषीथाः	अक्रीषायाम्	अक्रीषीध्वम्
3rd Pers.	अक्रीषीत	अक्रीषाताम्	अक्रीषत

287. The penultimate nasal of a root is dropped in forming the base; thus from ग्रन्—ग्रयामि, ग्रयीमः; from वन्—वभामि etc.

288. Certain roots such as घृ, पू, लू, and all roots in ऋ, shorten their vowel—

पुनामि; लुनामि; रुषामि.

289. ग्रह substitutes गृह् for ग्रह्—गृह्णामि; गृह्णीयाम्; गृह्णानि, गृह्णाण, गृह्णातु; अगृह्णाम्.

290. ज्ञा substitutes जा for ज्ञा—जानामि; जानीयाम् etc.

General Tenses and Moods.

Intermediate—इ.

291. In the general Tenses and Moods—as also in the formation of some verbal derivatives such as the Infinitive and certain Participles—the vowel इ is in many cases inserted between the root and the termination. Thus e.g. the root विद् forms the 1st Pers. Plu. लिट्,—विबिदि-म; the 3rd Pers. Sing. लट्,—वेदि-यति; the Infinitive वेदि-सुम्. Roots, which take the intermediary इ regularly, are called सेट् roots; those which do not take it are called अनिट् roots; while the term वेट् ‘optionally अनिट्’ is applied to roots which may or may not take the इ.

292. The majority of roots belong to the सेट् class. To the अनिट् class there belong most monosyllabic roots ending in vowels, and about one hundred roots ending in consonants (यक्, पक्, मुक् etc.). A small number of roots (such as स्यन्द, मृज्, हृह्) are optionally अनिट्.

293. The rules for the formation of the general Tenses and Moods apply to verbs of all the ten Conjugations alike. The distinction of special bases, which is characteristic of the

special Tenses and Moods, is not maintained. Verbs of the 10th Conjugation—चुरादि—however, preserve the characteristic च्य in the general tenses also (except in लुङ्, and the Par. of आशिषि-लिट्).

Perfect Tense—लिट्.

294. This Tense is formed either by Reduplication, or in a 'periphrastic' way (about which see Rule 327).

295. Monosyllabic roots beginning with consonants or the vowels अ, इ, उ and ऋ—provided these vowels be followed by one consonant only—take the Reduplicated Perfect. चाम्, however, takes the Periphrastic Perfect only. Monosyllabic roots beginning with a long vowel (except आ), or a short vowel (except अ) followed by more than one consonant, all roots of more than one syllable, all roots of the tenth class, and derivative verbs (such as Causatives) take the Periphrastic Perfect. उष, विद्, चाग्र, भौ, क्री, भृ, इ and दरिद्रा form both the Perfects.

Reduplicated Perfect.

296. Reduplication is effected according to the general principles given in Rules 260 ff. But the following additional rules have to be noted.

297. Initial अ undergoes no change. Initial अ, followed by one consonant only, is changed to आ—

Perfect base of आप्—आप्; of अस्—आस्.

298. Roots beginning with अ followed by more than one Consonant, and roots beginning with क्, reduplicate by means of आन्—

Perf. base of अङ्—आनङ्; of कृज्—आनृज्.

299. Roots beginning with इ contract the reduplicative इ with the इ of the root into ई; but if the इ of the root takes Guna or Vṛiddhi, ए is inserted between Reduplication and root. Thus from इप्—ईप्: (3rd Pers. Plu.) and इयिप् (1st Pers. Sing.).

300. वच्, वद, वप्, वस्, वह् form the Reduplication by means of उ; स्वप् by means of सु; यञ् by means of इ; and व्यप् by means of वि. Thus 1st Pers. Sing—उवाच, उवाद, उवाप, उवास, उवाह, सुधाप, इयाज, विव्याध.

301. The Personal Terminations (तिङ्) of लिट् are as follows—

Parasmaipada.

	Singular.	Dual.	Plural.
1st Pers.	अ	व	म
2nd Pers.	थ	अयुस्	थ
3rd Pers.	अ	अतुस्	उस्

Atmanepada.

	Singular.	Dual.	Plural.
1st Pers.	ए	वहे	महे
2nd Pers.	से	आये	ध्वे
3rd Pers.	ए	आति	इरे

302. Before the terminations of the Singular Parasmaipada the base is strengthened as follows—

(a) Final इ, ई, उ, ऊ, ऋ, ॠ take Guṇa or Vṛiddhi in 1st Pers. Sing., Guṇa only in 2nd Pers. Sing., Vṛiddhi only in 3rd Pers. Sing. Thus from नी—निनय or निनाय; निनेद्य; निनाय.

From सु—तुष्टाव or तुष्टव; तुष्टीय; तुष्टाव.

From छ—चकार or चकार; चकर्ष; चकार.

(b) इ, उ, ऋ followed by one Consonant take Guṇa in the three Persons Singular—

भिद ... विभेद; विभेदिय; विभेद.

तुद ... तुतोद; तुतोदिय; तुतोद.

छप् ... चकर्ष; चकर्षिय; चकर्ष.

(c) अ followed by one Consonant is optionally lengthened in 1st Pers. Sing.; necessarily lengthened in 3rd Pers. Sing.; remains unchanged in 2nd Pers. Sing.

पच—पपच or पपाच ; पपक्य ; पपाच.

303. *a.* Between the consonantal terminations (घ, व, म, से, वहे, महे) and the base most roots, whether सेट् or अनिट्, insert an इ ; thus—

2nd Pers. Sing. of भिट् and तुट्-विभेदिय ; तुतोदिय. 1st Pers. Plu.—बिभिदिम ; तुतुदिम.

b. The eight roots क्, झ, ञ, छ, ट्, च्, झ्, छ् do not take the intermediate इ ; hence—चक्य ; चकम ; दुद्रोय, दुद्रुम.

c. Most monosyllabic roots in ऋ do not take the इ before घ ; thus from अ-सस्यर्थ.

d. Optionally अनिट् roots may or may not insert the इ ; thus—सस्यन्दिषे or सस्यन्ते.

e. अनिट् roots ending in vowels (except ऋ) or containing the vowel अ may or may not insert the इ before घ ; thus नी—निनेध or निनयिध ; ञ्—जघनिय or जघन्य.

304. There are certain important rules of internal Sandhi as to the mode in which the Personal Terminations are joined to स्त्रिट् bases. The chief are as follows—

a. Before vowel terminations इ and ई when preceded by one consonant change to य् ; when preceded by more than one consonant, to इय् ;

thus 3rd Pers. Plu. of नी—नित्युः; of प्री—पिप्रियुः, उ and ऊ change to उव् throughout. Thus from पू—पुपुवुः.

b. ऋ when preceded by one consonant changes to र्; when preceded by more than one, to अर्. Thus from धृ—दधुः; from झृ—सझरुः, ऋ mostly changes to अर्. Thus from कृ—चकरुः.

c. The ए, ऐ, ओ and औ which appear as the Guṇa and Vṛiddhi of इ, ई, उ, ऊ, change to अय्, आय्, अव्, आव्.

Thus from निने and निनै (strong लिट् base of नी)—1st Pers. Sing. निनय and निनाय; from तुटो or तुटौ (स्तु)—तुटव or तुटाव.

305. The Sandhi changes undergone by final consonants of the लिट् base, when coming into contact with consonantal terminations, are of very various kinds and are best learned by practice.

306. लिट् of मिद्, तुद्, नी, छ.

Parasmaipada.	Atmanepada.
Singular.	Singular.
1st Pers. विभेद	विभिदे
2nd Pers. विभिदिथ	विभिदिथे
3rd Pers. विभेद	विभिदे

Dual.

Dual.

1st Pers बिभिदिव

बिभिदिवहे

2nd Pers. बिभिदयुः

बिभिदाथे

3rd Pers. बिभिदतुः

बिभिदाते

Plural.

Plural.

1st Pers. बिभिदिम

बिभिदिमहे

2nd Pers. बिभिद

बिभिदिध्वे °

3rd Pers. बिभिदुः

बिभिदिरे

Parasmaipada.

Atmanepada.

Singular.

Singular.

1st. Pers. तुतुद

तुतुदे

2nd Pers. तुतुदिय

तुतुदिथे

3rd Pers. तुतुद

तुतुदे

Dual.

Dual

1st Pers. तुतुदिव

तुतुदिवहे

2nd Pers. तुतुदयुः

तुतुदाथे

3rd Pers. तुतुदतुः

तुतुदाते

Plural.

Plural.

1st Pers. तुतुदिम

तुतुदिमहे

2nd Pers. तुतुद

तुतुदिध्वे

3rd Pers. तुतुदुः

तुतुदिरे

Parasmaipada.

Singular.

- 1st Pers. निनाय or निनय
 2nd Pers. निनयिथ or निनेय
 3rd Pers. निनाय

Dual.

- 1st Pers. निन्यिष्व
 2nd Pers. निन्यथुः
 3rd Pers. निन्यतुः

Plural.

- 1st Pers. निन्यिम
 2nd Pers. निन्य
 3rd Pers. निन्युः

Atmanepada.

Singular.

- निन्ये
 निन्यिषे
 निन्ये

Dual.

- निन्यिष्वहे
 निन्याथे
 निन्याते

Plural.

- निन्यिमहे
 निन्यिष्वे
 निन्यिरे

Parasmaipada.

Singular.

- 1st Pers. चकार or चकर
 2nd Pers. चकथ
 3rd Pers. चकार

Dual.

- 1st Pers. चकव-
 2nd Pers. चक्रथुः
 3rd Pers. चक्रतुः

Atmanepada.

Singular.

- चक्रे
 चकथे
 चक्रे

Dual.

- चकवहे
 चक्राथे
 चक्राते

Plural.	Plural.
1st Pers. चक्रम	चक्रमहे
2nd Pers. चक्र	चक्रद्दे
3rd Pers. चक्रुः	चक्रिरे

307. Certain roots weaken the लिट् base in a special way in the weak forms (i.e. all forms except Singular Par.).

308. Roots in च्वा, ए, ऐ, औ drop the final vowel in all weak forms and also optionally before the termination 2nd Pers. Sing. Par., if द्र is prefixed to it. In the 1st and 3rd Pers. Sing. Par. the final vowel and the termination च्वा combine into औ.

Thus लिट् of दा—

Parasmaipada.	Atmanepada.
Singular.	Singular.
1st Pers. ददी	ददे
2nd Pers. ददाथ or ददिय	ददिपे
3rd Pers. ददौ	ददे
Dual.	Dual.
1st Pers. ददिव	ददिवहे
2nd Pers. ददथुः	ददाथे
3rd Pers. ददतुः	ददाने

	Plural.	Plural.
1st Pers.	ददिम	ददिमहे
2nd Pers.	दद	ददिध्वे
3rd Pers.	ददुः	ददिरे

गै—जगौ, जगाय or जगिद्य, जगौ, etc.

309. Roots which contain the vowel अ between two simple consonants and which reduplicate the initial consonant unchanged, drop the Reduplication and change the अ to ए in all weak forms, as also in 2nd Pers. Sing. Par., if there is the intermediary द. Hence लिट् of तन्—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	ततान or ततन	तेनिव	तेनिम
2nd Pers.	ततन्य or तेनिद्य	तेनद्युः	तेन
3rd Pers.	ततान	तेनतुः	तेनुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	तेने	तेनिवहे	तेनिमहे
2nd Pers.	तेनिये	तेनाथि	तेनिध्वे
3rd Pers.	तेने .	तेनाते	तेनिरै

From पत्—पपात, पेतिथ etc.

310. भञ् and तृ form लिट् in the same-way.

भञ् 3rd Pers. Sing. Par. बभाज, Du. भेजतुः, Plu. भेजुः ; 3rd Pers. Sing. Atm.—भेजे, Plu. भेजिरे.

तृ—3rd Pers. Sing. Par. ततार, Du. तेरतुः, Plu. तेरुः.

311. Certain other roots form their लिट् either regularly, or like तन्. Thus—राज्—रराज ; रराजतुः or रेजतुः ; रराजुः or रेजुः.

312. गम्, हन्, चन्, and खन् drop their radical vowel in the weak forms ; the ह् of हन् is changed to घ्. Thus लिट् of गम्—

Parasmaipada.

	Singular.	Dual.	Plural.
1st Pers.	जगाम or जगम	जग्मिव	जग्मिम
2nd Pers.	जगन् or जगमिथ	जग्मथुः	जग्म
3rd Pers.	जगाम	जग्मतुः	जग्मुः

Atm. (after certain Prepositions) जग्मे, 3rd Pers. Plu. जग्मिरे.

हन्—जघान or जघन, जघन् or जघनिय, जघान ; जघ्मिव, etc.

चन् Atm.—जच्चे.

313. जघाम (which is used as the लिट् of जद्) similarly drops its vowel in the weak forms—Plural जघिम, जघ, जघुः.

314. वच्, वद्ध, वप्, वय्, वस् वह् (besides taking उ for व in Reduplication; see Rule 300), in the weak forms, excepting 2nd Pers. Sing. Par., substitute उ for the व of the root and then contract the two उ into ऊ

PARASMAIPADA—वच्.

	Singular	Dual	Plural.
1st Pers.	उवाच or उवच	ऊचिव	ऊचिम
2nd Pers.	उवक्ष्य or उवचिष्य	ऊचथुः.	ऊच
3rd Pers.	उवाच	ऊचतुः	ऊचुः

315. Analogously खप् forms सुख्याप, सुपुपतुः, सुपुषुः

316. वज् in Lit. has the strong base इयज् or इयाज्, and the weak base ईज्—इयाज्; 3rd Pers. Plu. Par. ईजुः, Atm. ईजिरे.

317. व्यप् forms विव्याध; विविधतुः, विविधुः.

318. यद् in the weak forms substitutes ऋ for र—जयाह, जमहतुः, जमह्युः.

319. The reduplicated लिट् of भू is as follows—

PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
1st Pers.	बभूव	बभूविव	बभूविम
2nd Pers.	बभूविष्य	बभूवथुः	बभूव
3rd Pers.	बभूव	बभूवतुः	बभूवुः

320. अग् (खादि) forms the लिट् base आनग्—

1st Pers. Sing. Atm. आनये.

321. जि forms जिगाय ; Atm. (after certain Prepositions) जिग्ये.

चि forms चिकाय or चिचाय ; Atm. चिक्ये or चिच्ये.

322. दृश् and सृज् form 2nd Pers Sing. Par. either ददर्शिय and ससर्जिय, or दद्रष्ट and सस्रष्ट.

323. ह्ये forms जुहाव ; Atm. जुहुवे .

324. वे forms its Lit either regularly—वयो, 3rd Pers. Plu. ववुः, or uses the strong base उवय् and the weak base ऊय् or ऊव्—3rd Pers. Sing. Par. उवाय ; 3rd Pers. Du. ऊवतुः or ऊयतुः ; 3rd Pers. Plu. ऊवुः.

325. A लिट् form आह appears in the following five Persons—Sing. 2nd Pers. and 3rd Pers.—आत्य, आह ; Du. 2nd Pers. and 3rd Pers.—आहयुः, आहतुः ; Plu. 3rd Pers.—आहुः. These forms have the sense of the Present Tense and may be substituted for the corresponding Present forms of वृ i.e. व्रवीति etc.

326. विद् (अदादि) forms the Lit विवेद. The following forms of this verb are लिट् in formation (although without Reduplication), but Present in meaning—‘I know’ etc.

	Singular.	Dual.	Plural.
1st Pers.	वेद	विद्व	विद्म
2nd Pers.	वेत्स्य	विदथुः	विद
3rd Pers.	वेद	विदतुः	विदुः

Periphrastic Perfect.

327. This Perfect is formed by joining the termination *चाम्* to the root and by adding to the base thus formed the Reduplicated Perfect Par. of *चम्* or *भू*, or the Red. Perf. Par. or Atm. of *कृ*.

328. As to which verbs take the Periphrastic Perfect, see Rule 295. *चम्* and *भू* are used after Par. as well as Atm. Verbs; *कृ* Par. after Par. Verbs, *कृ* Atm. after Atm. Verbs. Thus—

उन्द् Par.—उन्दासास or उन्दावभूव or उन्दाचकार.

ईद् Atm.—ईडासास or ईडावभूव or ईडाचक्रे.

329. Before *चाम्* a final vowel of a root or a short vowel followed by one Consonant only takes *Gūṇa*. Thus from *उप्*—*ओपासास* etc. *विद्* is an exception—*विदाचकार*.

330. आसृ, Atm.

	Singular.	Singular.	Singular.
1st Pers.	आसामास	आसांवभूव	आसांचक्रे
2nd Pers.	आसामासिथ	आसांवभूविथ	आसांचकृथे
3rd Pers.	आसामास	आसांवभूव	आसांचक्रे
	Dual.	Dual.	Dual.
1st Pers.	आसामासिव	आसांवभूविव	आसांचकृवहे
2nd Pers.	आसामासयुः	आसांवभूवयुः	आसांचक्राथे
3rd Pers.	आसामासतुः	आसांवभूवतुः	आसांचक्राते
	Plural.	Plural.	Plural.
1st Pers.	आसामासिम	आसांवभूविम	आसांचकृमहे
2nd Pers.	आसामास	आसांवभूव	आसांचकृद्वे
3rd Pers.	आसामासुः	आसांवभूवुः	आसांचक्रिरे

331. The roots मी डी भृ and कृ take Reduplication before आम्—

विभयांचकार, विभरांचकार *etc.*

Aorist—तुह्.

332. The Aorist takes the augment अ. in the same way as the Imperfect (जह्.)

333. The Personal Terminations are the same as in the Imperfect ; some लुङ् forms take उत्, instead of च्, in 3rd Pers. Plu. Par.

334. There are two main classes of लुङ् formations. In the first class the Personal Terminations are added to the root either immediately or after an intermediate च्. In the second class a letter of the ऊष् group (Sibilants) is inserted between the root and the terminations. Of the first class three varieties have to be distinguished, and four of the second class. Some roots form their लुङ् in one way only ; others in several.

FIRST CLASS.

AORISTS WITHOUT AN INTERMEDIATE SIBILANT.

First Form.

335. The terminations are added to the root immediately. The termination of the 3rd Pers. Plu. is उत्, before which a final vowel of the root is dropped. The Parasmaipada terminations only are used.

दा—लुङ्.

	Singular.	Dual.	Plural.
1st Pers.	अदाम्	अदाव	अदाम
2nd Pers.	अदाः	अदातम्	अदात
3rd Pers.	अदात्	अदाताम्	अदुः

336. भू takes the termination अन् in 3rd Pers. Plural, and (as in लिट्) changes its ऊ into ऊव् before vowel terminations.

	Singular.	Dual.	Plural.
1st Pers.	अभूवम्	अभूव	अभूम
2nd Pers.	अभूः	अभूतम्	अभूत
3rd Pers.	अभूत्	अभूताम्	अभूवन्

Second Form.

337. अ is added to the root before the Personal Terminations. This अ is dropped before terminations beginning with अ; it is lengthened before य् and म्.

338. Before the added अ a final ऋ or ॠ of the root takes Guṇa; thus from सृ—असरत्. दृग् also forms अदग्त्.

This form generally is Parasmaipada.

Parasmaipada—सिच्.

	Singular.	Dual.	Plural.
1st Pers.	असिचम्	असिचाव	असिचाम
2nd Pers.	असिचः	असिचतम्	असिचत
3rd Pers.	असिचत्	असिचताम्	असिचन्

Third Form.

339. च is added to the root before the Personal Terminations, and the root takes a peculiar Reduplication subject to complicated rules. The reduplicative Vowel is, in many cases, lengthened. This form of लुङ् is taken by Verbs of the tenth class and Causatives; also by some other roots.

The following is an example of this लुङ् after a causative base—मीचय् from मुच्.

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	अमूमुचम्	अमूमुचाव	अमूमुचाम
2nd Pers.	अमूमुचः	अमूमुचतम्	अमूमुचत
3rd Pers.	अमूमुचत्	अमूमुचताम्	अमूमुचन्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अभूमुचे	अभूमुचावहि	अभूमुचामहि
2nd Pers.	अभूमुचथाः	अभूमुचेथाम्	अभूमुचध्वम्
3rd Pers.	अभूमुचत	अभूमुचेताम्	अभूमुचन्त

SECOND CLASS.

AORISTS WITH AN INTERMEDIATE SIBILANT.

Fourth Form.

340. This form takes the following terminations—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	सम्	साव	साम
2nd Pers.	सः	सतम्	सत
3rd Pers.	सत्	सताम्	सन्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	सि	सावहि	सामहि
2nd Pers.	सथाः	साथाम्	सध्वम्
3rd Pers.	सत	साताम्	सन्त

341. Before these terminations the vowel of the root remains unchanged.

342. This form of लुङ् is taken by few verbs only.

Parasmaipada—दिग्.

	Singular.	Dual.	Plural.
1st Pers.	अदिचम्	अदिचाव	अदिचाम
2nd Pers.	अदिचः	अदिचतम्	अदिचत
3rd Pers.	अदिचत्	अदिचताम्	अदिचन्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अदिचि	अदिचावहि	अदिचामहि
2nd Pers.	अदिचयाः	अदिचायाम्	अदिचध्वम्
3rd Pers.	अदिचत	अदिचाताम्	अदिचन्त

दुङ्—अधुचम्; Atin. अधुचि.

Fifth Form.

343. The Personal Terminations are as follows—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	मम्	म	म
2nd Pers.	मी.	मम्	म
3rd Pers.	मीत्	माम्	मः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	सि	खहि	अहि
2nd Pers.	स्याः	साधाम्	ध्वम्
3rd Pers.	स्त	साताम्	सत

344. The final consonants of the roots combine with the initial letters of the terminations in various ways, according to the rules of Internal Sandhi—thus पच्—अपाचीत्; प्रच्छ्—अप्राचीत्; शृज्—अमार्चीत्; रुध्—अरीक्षीत्; कृप्—अकाचीत्; वस्—अवासीत्; वह्—अवाचीत्; दह्—अधाचीत् (2nd Pers. Plu. अदाग्ध) मन् Atm.—अमंस्त.

345. ध्वम् becomes दृम् after vowels (except अ and आ) and र्. Thus from नी—अनेदृम्; from कृ—अकृदृम्.

346. The vowel of the root takes Vṛiddhi in Parasmaipada—

जि—अजैषीत्; नी—अनैषीत्; श्रु—अश्रौषीत्; भञ्ज्—अभाञ्चीत्.

Final इ ई उ and ऊ take Guṇa in Atmanepada—

नी—अनेष्ट; सू—असौष्ट.

Parasmaipada—नी.

	Singular.	Dual.	Plural.
1st Pers.	अनैषम्	अनैष्व	अनैष
2nd Pers.	अनैषीः	अनैटम्	अनैट
3rd Pers.	अनैषीत्	अनैटाम्	अनैषुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अनेपि	अनेष्वहि	अनेष्वहि
2nd Pers.	अनेठाः	अनेषायाम्	अनेदुम्
3rd Pers.	अनेट	अनेषाताम्	अनेषत

Parasmaipada—ह.

	Singular.	Dual.	Plural.
1st Pers.	अकार्षम्	अकार्ष	अकार्ष
2nd Pers.	अकार्षीः	अकार्षम्	अकार्ष
3rd Pers.	अकार्षीत्	अकार्षाम्	अकार्षुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अहपि	अहष्वहि	अहष्वहि
2nd Pers.	अहयाः	अहषायाम्	अहदुम्
3rd Pers.	अहत	अहषाताम्	अहषत

347. दृग्, रुग्, and मृग् substitute रा for
 पार्—पराक्षम्; पक्षाक्षम्; अम्नाक्षम्.

348. दा, धा and स्था substitute द् for आ before the Atm. terminations—दा 1st Pers. Sing. Atm. अदिमि, 3rd Pers. अदित.

Sixth Form.

349. This form takes the same terminations as the fifth form but prefixes to them an इ. The स् of the 2nd and 3rd Pers. Sing. Par. is dropped. The terminations then are as follows—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	इयम्	इव	इम
2nd Pers.	इः	इष्टम्	इष्ट
3rd Pers.	इत्	इष्टाम्	इषु.

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	इयि	इवहि	इमहि
2nd Pers.	इष्टा.	इयायाम्	इव्वम्
3rd Pers.	इष्ट	इयाताम्	इयत

350. The vowel of the root in most cases takes Vriddhi or Guṇa—लू—अलाविषम्, 3rd Pers. अलावीत्; Atm. अलविष्ट. बुध्—अबोधिषम्.

Parasmaipada—बुध्.

	Singular.	Dual.	Plural.
1st Pers.	अबोधियन्	अबोधिष्व	अबोधिष्व
2nd Pers.	अबोधीः	अबोधिष्टन्	अबोधिष्ट
3rd Pers.	अबोधीत्	अबोधिष्टाम्	अबोधिषुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अबोधियि	अबोधिष्वहि	अबोधिष्वहि
2nd Pers.	अबोधिष्ठाः	अबोधिषाथाम्	अबोधिष्टम्
3rd Pers.	अबोधिष्ट	अबोधिषाताम्	अबोधिषत

Seventh Form.

351. The terminations are those of the sixth form with an *स्* prefixed. The Parasmaipada only is used. The terminations are as follows—

	Singular.	Dual.	Plural.
1st Pers.	सियम्	सिष्व	सिष्व
2nd Pers.	सीः	सिष्टम्	सिष्ट
3rd Pers.	सीत्	सिष्टाम्	सिषुः

352. This form is taken by a few roots in *आ*, and by *नम् यम्* and *रम्*.

PARASMAIPADA—रम्.

	Singular.	Dual.	Plural.
1st Pers.	अरंसिषम्	अरंसिष्व	अरंसिषा
2nd Pers.	अरंसीः	अरंसिष्टम्	अरंसिष्ट
3rd Pers.	अरंसीत्	अरंसिष्टाम्	अरंसिषुः

Simple Future—लट्.

353. This Future is formed by adding to the root the suffix ल्य, or—in the case of सैद् verbs—इष्य. To the base thus formed the terminations of the Present are joined ; the अ of ल्य or इष्य being lengthened before म् and ष्, and dropped before vowels.

354. Final vowels, and short medial vowels followed by one Consonant only, take Guna.

Thus from इ—एष्यामि ; from भू—भविष्यामि ; from कृ—करिष्यामि ; from बुध्—भोत्स्ये.

355. A number of Verbs form the Future with as well as without the intermediate इ. Thus from कृत्—कत्स्योमि or कर्तिष्यामि.

356. The अय of Verbs of the 10th Conjugation, Causatives &c. is retained, but the final च is dropped. Thus from चुर (चोरय)—चोरयिष्यामि.

357. PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
1st Pers.	भविष्यामि	भविष्यावः	भविष्यामः
2nd Pers.	भविष्यसि	भविष्यध्वः	भविष्यथ
3rd Pers.	भविष्यति	भविष्यतः	भविष्यन्ति

ATMANEPADA—तम्.

	Singular.	Dual.	Plural.
1st Pers.	लप्स्ये	लप्स्यावहे	लप्स्यामहे
2nd Pers.	लप्स्यसे	लप्स्यध्वे	लप्स्यध्वे
3rd Pers.	लप्स्यते	लप्स्यते	लप्स्यन्ते

358. दृग्, कृग्, लृग् form द्रक्ष्यामि, स्रक्ष्यामि, अक्ष्यामि.

वम् forms वत्स्यामि; यद्—यद्दीक्ष्यामि; नग्—नङ्क्ष्यामि.

Periphrastic Future—तुद्.

359. This Futuro is formed by adding to the Nominative Singular of a noun of agency formed from the root by means of the suffix ट्, the Present of the verb अस् (to be), in the First and Second Persons. In the Third Persons the Nominative forms of the noun of agency (Sing. Du. and Plu.) are used without अस्.

360. Before **ह** the final vowel of a root, or a penultimate short vowel, takes Guna. Thus from **कृ**—कर्तास्मि (कर्ता being the Nom. Sing. of कर्तृ, formed from कृ by means of **ह**); नी—नेतास्मि; भू—भवितास्मि.

361. A limited number of Verbs only form a Future of this kind (in addition to the simple Future).

362. PARASMAIPADA—दा.

	Singular.	Dual.	Plural.
1st Pers.	दातास्मि	दातास्वः	दातामः
2nd Pers.	दातासि	दातास्यः	दातास्य
3rd Pers.	दाता	दातारौ	दातारः

ATMANEPADA—दा.

	Singular.	Dual.	Plural.
1st Pers.	दाताहे	दातास्वहे	दातामहे
2nd Pers.	दातासे	दातासाथे	दाताध्वे
3rd Pers.	दाता	दातारौ	दातारः

Conditional—छङ्.

363. This Mood is formed by adding, as in the Simple Future, **स्य** to the root—which takes the Augment **च** and the terminations of the Imper-

fect. The root takes Guṇa as in the Future. Thus from भू—अभविष्यम्; from पच्—अपक्ष्यम्; from वस्—अवत्स्यम्; from दृग्—अद्रक्ष्यम्.

364. PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
1st Pers.	अभविष्यम्	अभविष्याव	अभविष्याम
2nd Pers.	अभविष्यः	अभविष्यतम्	अभविष्यत
3rd Pers.	अभविष्यत्	अभविष्यताम्	अभविष्यन्

ATMANEPADA—लभ्.

	Singular.	Dual.	Plural.
1st Pers.	अलप्स्ये	अलप्स्यावहि	अलप्स्यामहि
2nd Pers.	अलप्स्यथाः	अलप्स्येयाम्	अलप्स्यध्वम्
3rd Pers.	अलप्स्यत	अलप्स्येताम्	अलप्स्यन्त

Benedictive—आशिषि-लिट्.

365. This mood is formed by adding to the root the following terminations—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	याम्	याव	याम्
2nd Pers.	याः	याम्	याम्
3rd Pers.	यात्	याम्	याम्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	सीय	सीवहि	सीमहि
2nd Pers.	सीष्टाः	सीयास्थाम्	सीध्वम्
3rd Pers.	सीष्ट	सीयास्ताम्	सीरन्

366. In Par. the root does not take Guṇa or Vṛiddhi. Thus भू—भूयासम्.

367. Final इ and उ are lengthened. Thus जि—जीयासम्.

368. Final ऋ becomes रि. Thus कृ—क्रियासम्. ऋ preceded by a Compound Consonant takes Guṇa. Thus रमृ—रम्यासम्.

369. दा, धा, मा, स्वा, पा, (to drink), हा and गै change their vowel to ए—देयासम्, पेयासम् etc.

370. In Atmanepada the सेट् (and optionally the वेट्) roots take the intermediate इ. The vowel of the root takes Guṇa; but when the intermediate इ is not used, final ऋ remains unchanged.

Thus पू—पविपीय; कृ—कृपीय.

371. PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
1st Pers.	भूयासम्	भूयास	भूयास
2nd Pers.	भूयाः	भूयास्तम्	भूयास्त
3rd Pers.	भूयात्	भूयास्ताम्	भूयासः

ATMANEPADA—कृ.

	Singular.	Dual.	Plural.
1st Pers.	कृषीय	कृषीवहि	कृषीमहि
2nd Pers.	कृषीताः	कृषीयाम्नाम्	कृषीदुम्
3rd Pers.	कृषीष्ट	कृषीयान्ताम्	कृषीरन्

PASSIVE.

372. A Passive Form, in all Tenses and Moods, is taken by Verbs of all classes. Transitive Verbs form the Passive in all Persons and Numbers, Intransitive Verbs only in 3rd Person Singular. The root takes the suffix य (without Guṇa or Vṛiddhi of the root) and to the base thus formed there are added the Atmanepada Terminations of the First Group of Verbs (See Rule 226).

Thus from चतुभू—Pres. चतुभूये, चतुभूयसे, चतुभूयते; चतुभूयावहे etc.; Pot. चतुभूयेय; Imp. चतुभूये; Impf. चतुभूये.

From बुध्—Pres. बुध्ये; Pot. बुध्येय; Imp. बुध्ये; Impf. चबुध्ये.

373. Before य final इ and उ of the root are lengthened; final ऋ becomes रि; final ॠ becomes ईर् (or ऊर् in certain Verbs).

Thus from जि—जीयते; from कृ—क्रियते; from कृ—कीर्यते; from पू—पूर्यते.

374. Final ञ् preceded by a Compound Consonant takes Guna. Thus from स्मृ—स्मर्यते.

375. For the final आ of दा 'to give', धा, मा, स्था, पा 'to drink' and हा 'to abandon' ई is substituted; so also for the ए, ऐ, or ओ of दे, घे, गै, सो. Thus दा—दीयते; पा—पीयते; गै—गीयते; सो—सीयते.

376. A penultimate nasal is dropped. Thus बन्ध्—बध्यते; ग्रन्थ्—ग्रथ्यते.

377. यञ् forms इज्यते; वच्—उच्यते; वप्—उप्यते; वह्—उह्यते; खप्—सुप्यते; वा—ऊयते; छे—इयते; ग्रह्—गृह्यते.

378. जन् forms जायते; खन्—खन्यते or खायते; शास्—शास्यते or शिष्यते.

379. In लिट्, लुट्, लृट्, लृङ् and आशिपि-लिट् the Passive is, generally, the same as the Active form with Atmanepada Terminations. Thus लिट् of कृ—चक्रे; of ईच्—ईचांचक्रे or ईचामासे; लृट् of बुध्—बोधयिष्ये; लुट् of बुध्—बोधिताहे; लृङ् of बुध्—अबोधिष्ये; आशिपि-लिट् of बुध्—बोधिषीय.

380. The Passive of लृङ् also is formed by joining the Atmanepada Terminations of लृङ् to the root; thus from चनुभू—1st Pers. Sing. लृङ् Passive—चन्वभाविषि.

But there is a special form in the 3rd Pers. Singular. Here the termination is इ, before which a final vowel of the root takes Vriddhi, and a medial vowel followed by one Consonant takes Guṇa. च of the root followed by one Consonant mostly becomes चा. After final चा of the root य् is inserted. Thus from नी—अनायि; from यु—अयावि; from ह् or कृ—अकारि; from भिद्—अभेदि; from मुच्—अमोचि; from हृप्—अकर्षि; from निन्द्—अनिन्दि; from वद्—अवादि; from शा—अशायि; from दा—अदायि.

रभ् forms अरभि; लभ्—अलाभि or अलभि.

381. Verbs which form their base with चय (tenth Conjugation etc.), optionally drop the चय् (to which चय is reduced) in the General Tenses, except लिट्. Thus from चोरय (चुर) लिट् 1st Pers. Sing. Passive—चोरयांचक्रे, चोरयामासे; लृट्—चोरयिष्ये or चोरिष्ये; लुङ्—अचोरयिषि or अचोरिषि. The 3rd Pers. Sing. लुङ् drops the चय् necessarily—अचोरि. From रोपय (Causative of रुह्)—अरोपि.

Causative Verbs—चिजन्त.

382. Every root may form a Causative. The base of the Causative Verbs is formed and inflected in the same way as the base of verbs of the tenth Conjugation. Thus from बुध् (to know)—बोधय; बोधयति 'he causes to know'; अबोधयत् 'he caused to know' etc. From भू—भा॒वयति; from कृ—का॒रयति; from नी—ना॒ययति.

383. The causative suffix चय is retained dropping, however, the final च (as is the case in the tenth Conjugation) in all Moods and Tenses, excepting तुङ् and आशिपि-लिङ्. Thus Simple Future of बोधय—बोधयिष्यति; Perf. बोधयाचकार. But Aorist (reduplicated; see Rule 339) अबुधयत्; Benedictive—बोध्यासम्.

384. A few roots in चम् lengthen the vowel of the root; कम्—का॒मयति.

385. Roots in च्च insert च् before चय. Thus दा—दा॒ययति.

386. Roots in ए, ऐ, ओ change these vowels into आ and also take च्. Thus गे—गा॒ययति.

387. The same form is taken by a few verbs in इ or ई. क्री—क्रा॒ययति.

389. आ forms अयति or आपयति ; आ—आप-यति or अयति.

प (to drink) forms पाययति.

389. प्री forms प्रीयति ; हन्—घातयति ; ऋ—अप्रेयति ; रुह—रोपयति and रोहयति.

390. गमयति is used as the Causative of इ (to go) ; but इ with अधि forms अध्यापयति.

391. From अस्ति there is formed विस्मापयति or वे (‘he astonishes’).

Desiderative Verbs—सनन्त.

392. Desiderative Verbs may be formed from all roots, and are conjugated in all Tenses and Moods.

393. The Desiderative base is formed by reduplicating the root, and adding to it स्. The Reduplication follows the general rules (260 ff.) ; but अ आ and ऋ in Reduplication become इ. Generally, an intermediary इ is prefixed to the स् after सेट् (and optionally after वेट्) roots ; while no such इ is added to अनिट् roots.

Thus from भू—बुभूषति; from स्वा—तिष्ठासति;
from पठ्—पिपठिषति.

394. As a rule, the vowel of the root takes Guṇa before इस्, but not before स्. Thus from शी—शिययिषति; from नृत्—निनर्तिषति. Medial इ however takes no Guṇa; विद्—विविदिषति. Final इ and उ are lengthened before स्. Thus जिगीषति (with an irregular change of Consonants) from जि; दुद्रुषति from द्रु.

395. Final ऋ and ॠ become ईर् or ऊर्. Thus छ—चिक्कीर्यति; तृ—तितीर्यति; सृ—सुमूर्यति.

396. गम् forms जिगांसति (or जिगमिषति); मन्—मौमांसते; हन्—जिघांसति.

397. दा forms दिव्सति; धा—धिव्सति; मा—मिव्सति; पद्—पिव्सते; रभ्—रिव्सते; लभ्—लिव्सते; यक्—गिचति.

398. पृह् forms जिष्टति; प्रच्छ्—पिष्टिषति; स्वप्—सुषुप्ति.

Frequentative (or Intensive) Verbs—यङन्त.

399. Frequentative or Intensive Verbs—denoting the repetition or the intensity of the

action denoted by the primary Verb—may be formed from any monosyllabic root of the first nine classes that begins with a Consonant.

400. Frequentative bases take a peculiar form of Reduplication. The vowel of the reduplicated syllable takes Guṇa ; अ is lengthened. To the reduplicated base the Personal Terminations—Parasmaipada only—are either added directly ; and the Conjugation follows that of वृद्धेति. Or else य (यङ्) is inserted between the reduplicated base and the terminations—Atmanepada only. Before the य the base undergoes the same changes as in the Passive (See Rules 373 ff.)

Thus from भू—either बोभोति or बोभूयते ; from नी—नीनीयते ; from तप्—तातप्यते.

401. There are many special rules as to the frequentative form ; thus कम् forms चङ्कम्यते ; हत्—वरीहृत्यते etc. etc.

✓ Denominative Verbs—नामधातु.

402. A considerable number of Verbs are derived from nominal bases by means of the suffix

य. (क्वच् or क्वङ्) The sense of Verbs of this kind generally is 'being or acting like' (the thing or person denoted by the noun), or 'treating as' (the thing etc.), or 'desiring' (the thing denoted by the noun).

403. Before य final vowels are generally lengthened; final अ and आ are often changed to ई; final nasals are dropped.

Thus from कृष्ण—कृष्णायते 'he acts like Krishna'; from राजन्—राजायते 'he acts like a King'; from पुत्र—पुत्रीयति (कात्रम्) 'he treats (his pupil) like a son'; from शब्द—शब्दायते 'he makes a sound'; from पुत्र—पुत्रीयति 'he wishes for a son'; from नमस्—नमस्यति 'he pays homage'.

Parasmaipada and Atmanepada.

404. The general difference in meaning between Parasmaipada and Atmanepada has been stated in Rule 218.

405. Many roots change the 'Pada' to which they properly belong, when preceded by Prepositions (उपसर्ग). Some of the most important cases are as follows—

406. अम् (दिवादि) Par. is used in both Padas after Prepositions—निरस्यति or निरस्यते.

407. ह्, without a Preposition, takes either Pada—करोति, कुरुते; but after certain Prepositions it is Atm., in certain definite senses—thus हरि-सुपकुरुते, he serves Hari.

✓ 408. क्रम् which as a simple Verb takes both Padas, is Atm. after उप and परा, in the senses of 'continuity', 'energy', 'increase'. Thus उपक्रमते 'he commences to advance'; पराक्रमते 'he marches to attack.' क्रम् after आ is Atm., when the rising of a heavenly body is meant—आक्रमते सूर्यः 'the sun rises,' (but आक्रमति धूमो हर्म्यतलात् 'the smoke rises from the terrace').—After प्र and उप, क्रम् is Atm. in the sense of beginning—प्रक्रमते भोक्षुम् 'he begins to eat'.

✓ 409. क्री is Atm. with चव, परि, वि,—विक्रीणीते 'he sells.'

✓ 410. क्रीड् is Atm. after अनु, प्रा, परि, सम्; अनु-क्रीडते 'he plays' etc.

✓ 411. गम् is Atm. after सम्, when the verb is intransitive—वाक्यं संगच्छते 'the sentence fits in.'

✓ 412. चर् after उत् is Atm. when used as a transitive verb—गुरुवचनमुचरते 'he transgresses

the commands of his teacher.' It is Atm. after सम्, when construed with an Instrumental—रथेन संचरते 'he drives in a chariot'.

413. जि is Atm. after वि and परा, in the sense of 'conquering.' शत्रून् विजयते 'he conquers his enemies.'

414. ज्ञा is Atm. after प्रति, in the sense of 'promising'—शतं प्रतिजानीते 'he promises a hundred Rupees.' Also after अप, in the sense of 'denying'—शतमपूजानीते 'he denies a debt of a hundred Rupees.'

415. दा, simple, takes either Pada; after आ it is Atmanepada—विद्यामादत्ते 'he acquires knowledge.'

416. नी is Atm. after उत्, उप, नि, in certain senses, as e.g. दण्डमुन्नयते 'he lifts the stick'; माणवकमुपनयते 'he initiates the disciple'; करं विनयते 'he pays the tax.'—Also शास्त्रे नयते 'he gives instruction in the Shāstra.'

417. यम् with चा is Atm. either when Intransitive, or when having for its object a limb of the Agent's body. आयच्छते तद्. 'the tree spreads'; पाणिमायच्छते 'he stretches forth his hand.' It also is Atm. (as a transitive verb) with

आ, उत्, सम्, except when having for its object a literary work. भारमुद्यच्छते 'he lifts up the load.' But वेदमुद्यच्छति.—It is Atm. with उप, in the sense of 'accepting' or 'marrying'. कन्यामुपयच्छते 'he marries a girl.'

✓ 418. युज्, preceded by प्र, उप, नि generally is Atm.—प्रयुङ्क्ते, उपयुङ्क्ते, नियुङ्क्ते.

✓ 419. रम् is Parasm., if preceded by आ, परि, वि. विरमति 'he takes rest'; परिरमति 'he sports.' After उप it takes either Pada, when used intransitively—उपरमति or उपरमते 'he keeps quiet'.

✓ 420. वद् is Atm. in certain senses; so, e.g., विवदन्ते or विप्रवदन्ते वैद्याः 'the doctors disagree (optionally also विवदन्ति and विप्रवदन्ति). वद् with उप is Atm. in the sense of 'advising,' if used transitively—मिथ्यमुपवदते 'he advises his pupil'.

✓ 421. विग् with नि is Atm.—निविगते.

✓ 422. स्या is Atm., if preceded by अथ, प्र, वि, सम्. अवतिष्ठते 'he waits patiently'; प्रतिष्ठते 'he sets forth.' It also is Atm. after उत्, except in the sense of 'getting up.' मुक्तावुत्तिष्ठते 'he earnestly aspires to salvation'; but पीठादुत्तिष्ठति 'he rises from his

seat.' It is Atm. after उप in the sense of 'worshipping'—आदित्यमुपतिष्ठते; also in an intransitive sense as 'भोजनकाल उपतिष्ठते' 'he comes, or is present, at dinner time.'

423. हन्, with आ, is Atm., if either intransitive or when it has for its object a limb of the Agent's own body. स्वगिरि आहते 'he strikes his own head'; but परस्व गिरि आहन्ति.

424. ह्वे, with उप, नि, वि, सम् and used intransitively, is Atm. उपह्वयते etc. With आ it is Atm. in the sense of 'challenging'—कृष्याणां आह्वयते.

425. आ, दृग्, श्रु take the Atm. in the Desiderative form (चनन्त)—जिज्ञासन्ते, दिदृक्षन्ते, श्रुश्रूयन्ते.

Use of the Tenses and Moods.

426. The Present Tense (सट्) indicates that an action is taking place at the present time; आगच्छति देवदत्तः 'Devadatta comes (or 'is coming') (just now)'.
 427. It also denotes permanent or habitual action (which may be said to be 'present' at any

time); पर्वतास्तिष्ठन्ति, नद्यः स्रवन्ति 'the mountains stand firm, the rivers flow' (now and at all times).

428. In narration लट् is frequently used to denote past action; with the particle च it does so exclusively—यजति च युधिष्ठिरः 'Yudhishthira sacrificed'.

429. It sometimes denotes near futurity; this is frequently the case after interrogatives, thought or desire being implied—किं करोमि 'what shall I do?' ('what am I to do?'); क्व गच्छामि 'where shall I go?' ('where am I to go?').

430. The three Past Tenses—लट्, लिट् and लुङ्—are used, rather promiscuously to denote past action; but according to the old Grammarians the following distinctions should be observed— *without reference to past action they were—*

431. ✓ The Imperfect (लङ्) denotes past action done at some time prior to the current day.

432. The Perfect (लिट्) denotes such past action as took place before the current day and was not witnessed by the speaker. It is the proper tense for narrating events of the remote past.

433. The Aorist (लुङ्) denotes past action without reference to any particular time.

It, however, may be used by preference for action connected with the near past ; so e.g. अभूद्वद्विष्य 'it rained to-day'.

434. With the prohibitive particle मा (to which अ may be added) the Aorist is used in the sense of an Imperative : the Augment अ is dropped in that case—मा शुचः 'do not grieve' ; मा भैषीः 'do not fear.'

435. The Imperfect also is sometimes used with मा अ in the same sense, the Augment being dropped.

436. The Simple Future (लट्) expresses futurity in general ; the Periphrastic Future (लुट्) expresses futurity, except that of the current day.

437. The Conditional Mood (लङ्) is used in both clauses of conditional sentences, when the meaning is that the condition either was not, or will not be, completed ; so that the consequence also did not take place or will not take place. Thus—सुवृष्टियेदमविष्यत् तदा सुभिक्षममविष्यत् 'If there had been good rain, there would have been plenty of food' or 'if there would be good rain (but it is not expected that there will be), there would be plenty of food.'

438. The Potential Mood (लिङ्) expresses (1) command, (2) invitation, (3) permission, (4) entreaty, (5) question, (6) prayer.

(1) यजेत 'Let him sacrifice' ('he should sacrifice'); (2) इह भुञ्जीत भवान् 'may you dine here' (i.e. 'I invite you to dine here'); (3) इहासीत भवान् 'you may sit here'; (4) पुत्रमध्यापयेद् भवान् 'may you be pleased to teach my son' ('I entreat you to teach my son'); (5) किं वेदमधीयीत उत तर्कम् 'should I read the Veda or Logic ?'; (6) भो भोजनं लभेय 'O, may I obtain food!'

439. It also may express capability—त्वं कन्यां वहे: 'you are fit to marry the girl.'

440. It frequently is used in both clauses of a conditional sentence to express that two actions are related as cause and effect—कुरुं नमिषेत् सुखं यायात् 'if he will worship Krishna he will attain happiness.' The Simple Futuro may also be used in sentences of this kind.

441. The Benedictive (आशिषि-लिङ्) expresses a blessing. चिरं जीव्याद् भवान् 'May you live long!'

442. The meanings of the Imperative (लोट्) are analogous to those of लिङ्. Thus—गच्छ कुसुम-

445. Thus words such as कृति, कर्तृ, कारक—which Western Grammar considers to be nouns—and words such as कुर्वत्, कृत, कर्तुम्, कृत्वा—which Western Grammar treats as *verbal* formations—are in Sanskrit Grammar classed, both of them, as Kṛidanta.

In the present Chapter rules will be given for such Kṛidanta forms only as in Western Grammar are considered to have a *verbal* character.

PARTICIPLES.

Present Tense.

446. The Participle Present Parasmaipada is formed by joining the suffix अत् to that form of the special base of a root which appears before the termination 3rd Pers. Plu. Present Par.

Thus from भू (3rd Pers. Plu. Pres. भव् + अन्ति)—Pres. Participle भवत्.

From द्विप् (द्विप् + अन्ति)—द्विपत्.

From कृ (कृङ् + अन्ति)—कृङ्गत्.

From तन् (तन् + अन्ति)—तन्वत्.

From कृ (कृ + अन्ति)—कृवत्.

From आप् (आप् + अन्ति)—आप्नुवत्.

From चुर् (चोर + अन्ति)—चोरयत्.

From Causative of बुध् (बोध + अन्ति)—बोधयत्.

From Desiderative of बुध् (बुबोधि + अन्ति)—
बुबोधिषत्.

For the declension of Participles in अत् see
Rules 126 ff .

447. The Participle Present Atmanepada is formed by adding आन or मान to the special base—the latter in the case of all verbs the special base of which ends in अ. Before आन the root appears in the same form as in 3rd Pers. Plu. Atmanepada before अन्ते or अत. Thus from पू—पवमान ; from दिव्—दीव्यमान ; from द्विष्—द्विष्यमाण ; from वृ—वृद्धान ; from तन्—तन्वान ; from क्री—क्रीणान ; from चुर्—चोरयमाण.

॥ आस् forms आसीन

448. The Participle of the Present Passive Voice is formed by the addition of the suffix मान to the Passive base in य. Thus भिद्—भिद्यमान ; यु—यूयमाण ; कृ—क्रियमाण ; दा—दीयमान ; चुर्—चोरयमाण.

Future Tense.

449. The Future Participle Parasmaipada is formed by adding the suffix अत् to the base of the Simple Future Par. in स्य or थ, the अ of which is dropped. Thus from दा—दास्यत्; भू—भविष्यत्; कृ—करिष्यत्; श्रु—श्रोष्यत्. नी—नेष्यत्; वृ—चोरयिष्यत्. (For declension see Rules 126 ff).

450. The Future Participles Atmanepada and Passive are formed by adding to the Future base मान Thus दास्यमान, करिष्यमाण, श्रोष्यमाण etc.

Participles in तव्य, अनीय, य.

451. The Participles formed by means of the Suffixes तव्य, अनीय, य are sometimes classed as Future Participles; they however have a somewhat different meaning, denoting that something—as specified by the meaning of the root—either should or must be done, or is fit to be done.

452. Before तव्य and अनीय the final vowel and the penultimate short vowel of the root take Guṇa. Penultimate ऋ before अनीय becomes अर्. Before तव्य an इ is inserted or not according as the roots are सेट् or चनिट्. Thus from दा—दातव्य

or दानीय (what must or should be given); from नी—नेतव्य or नयनीय; from श्रु—श्रोतव्य or श्रवणीय; from भू—भवितव्य or भवनीय; from कृ—कर्तव्य and करणीय; from भिद्—भेत्तव्य and भेदनीय; from बुध्—बोधितव्य and बोधनीय.

453. Before the suffix य, final चा becomes ए; final इ and ई take Guṇa; final उ and ऊ take Guṇa (or Vṛiddhi); final ऋ and ॠ take .Vṛiddhi. Thus—

दा—दैय; जि—जैय; नी—नैय; लू—लव्य ('what should be cut'), or लाव्य ('what must necessarily be cut'); कृ—कार्य; तृ—तार्य.

454. Medial short इ and उ, followed by a single Consonant, take Guṇa; ऋ in the same place remains unchanged; ए is lengthened except if followed by a letter of the ष-वर्ग. Thus—

भिद्—भेद्य; बुध्—बोध्य; लृद्—लव्य; वच्—वाच्य; पठ्—पाठ्य, चम्—चम्य.

455. Medial long vowels or vowels followed by more than one Consonant remain unchanged. Thus—

पूज्—पूज्य; निन्द्—निन्द्य.

इ forms इत्य; कृ—कृत्य (and काय); खन्—खिय; दृ—दृत्य; लभ्—लभ्य (but with Prep. आ—आलम्भ्य); मास्—शिष्य; श्रु—श्रुत्य; हन्—वध्य or घात्य.

Past Tense.

456. A Past Participle Par. is formed from the Reduplicated Perfect by adding वस् to that form which the root assumes before the termination of the 3rd Pers. Plural. If this form consists of one syllable only, an इ is inserted between root and suffix. Certain other roots also take this intermediate व्.

Thus from भिद् (विभिदुः)—विभिद्वस्; from कृ (चक्रुः)—चक्रिवस्; from दृग् (ददृग्ः)—ददृग्वस्; from वच् (ऊचुः)—ऊचिवस्; from गम् (जग्मुः)—जग्मिवस्.

457. For the Declension of these Participles—which are not much used—see Rule 147.

458. A Past Participle Atmanepada is formed by adding चान् to that form which the root assumes before the termination 3rd Pers. Plu. Atm. Reduplicated Perfect. Thus from कृ (चक्रिरे)—चक्राण्; from यज् (ईजिरे)—ईजान्.

459. The Past Passive Participle is formed by means of the suffixes त् and न्. The more common termination is त् which is joined on either directly or with an intermediate इ;

which roots take the इ has to be learned by practice. The root mostly remains unchanged; but, in many cases, is weakened in one way or other; thus final nasals are often dropped; इ and उ are substituted for य and व; ई or इ is substituted for आ etc. In some cases again the vowel of the root is lengthened. Thus—

छा	...	छात	लिङ्	...	लीट
नी	...	नीत	पत्	...	पतित
शु	...	शुत	लिष्	...	लिषित
भू	...	भूत	दंश्	...	दष्ट
छा	...	छात	जन्	...	जात
सुच्	...	सुक्त	खन्	...	खात
युज्	...	युक्त	गम्	...	गान्त
हृप्	...	हृत	हन्	...	हत
वृत्	...	वृत्त	वच्	...	उक्त
सिध्	...	मिन्न	वद्	...	उदित
बुध्	...	बुद्ध	वह्	...	ऊट
लभ्	...	लब्ध	यज्	...	इष्ट
द्विप्	...	द्विष्ट	थह्	...	गृहीत
नश्	...	नष्ट	प्रच्छ्	...	पृष्ट
दृश्	...	दृष्ट	स्पृश्	...	स्पृष्ट
दह्	...	दग्ध	ध्	...	धृत

स्या forms स्थित ; दा—दत्त (धा—दत्त is contracted into दत्त) ; धा—हित.

460. A considerable number of roots take न (not त); among them specially roots ending in long vowels, and in द्. Thus—

ली ... लीन	जृ ... जीर्ण
लू ... लून	हा ... हीन
स्तृ ... स्तूर्ण	भिद् ... भिन्न
पृ ... पूर्ण	नुद् ... नुन्न (also नुत्त).

भञ्ज् forms भग्न ; मञ्ज्—मग्न ; विज्—विग्न.

461. The sense of this Participle generally is passive ; thus नीत means 'led' ; भग्न 'broken' श्रुत 'heard' ; हत 'killed' ; but in the case of intransitive verbs, of verbs denoting motion, and a few other verbs (among them गाम्, स्या, वम्) the Participle has an active sense ; thus गतोऽहं ग्रामम् 'I went to the village' ; वैकुण्ठमधिष्ठितः 'he dwelt in Vaikunṭha'.

462. It further has to be noted that this Participle very frequently has the sense of a finite verb. In the above two examples it has an Active sense ; in the case of most transitive (सकर्मक) verbs its sense is that of a Past Passive Tense. Thus तेन बन्धनानि क्षिप्तानि 'the bonds were

cut by him.' Very frequent is the use of the Neuter form of this Participle in a kind of impersonal construction ; thus—तेन श्रुतम् 'it was heard by him' ('he heard').

463. From the Past Passive Participle in त् or न् a Past Active Participle is derived by adding the suffix वत्. Thus from कृत—कृतवत् (कृतवान्, कृतवती, कृतवत्). This Participle is very generally used in place of a finite Verb ; thus स तत् कृतवान् 'he has done this'.

Indeclinable Past Participle.

464. An indeclinable Past Participle Active (sometimes called Gerund) is formed by adding to roots the suffix त्वा. Before त्वा the root undergoes, on the whole, the same changes as before the त् of the Past Participle Passive. Thus—

ज्ञा	...	ज्ञात्वा	गम्	...	गत्वा
जि	...	जित्वा	वद्	...	उक्त्वा
भू	...	भूत्वा	वद्	...	उद्वा
कृ	...	कृत्वा	यज	..	इद्वा

तृ ... तौत्वा	खन् ... खात्वा
सुच् ... सुक्त्वा	दा ... दत्त्वा
क्षिद् ... क्षित्त्वा	स्था ... स्थित्वा
बन्ध् ... बन्ध्वा	धा ... धित्वा

465. When त्वा is preceded by the intermediary इ the vowel generally takes Guṇa—

शी—शयित्वा; पू—पवित्वा; हृत्—वर्तित्वा.

But •विद्—विदित्वा; क्षिग्—क्षिगित्वा; सुप्—सुपित्वा.

Some roots take Guṇa optionally—
लिप्—लिपित्वा or लेपित्वा.

वद् forms उदित्वा; वस्—उपित्वा; ग्रह्—ग्रहीत्वा.

466. When Prepositions are prefixed to the root, त्वा is replaced by य, which is added immediately to the root. Thus—

आदा—आदाय; विनी—विनीय; अनुभू—अनुभूय;
विच्छिद्—विच्छिद्य.

467. त्य takes the place of य after short final vowels. Thus—

विजि—विजित्य; प्रकृ—प्रकृत्य; अधी (अधि+इ)—
अधीत्य.

468. Certain roots ending in म् drop the म् optionally (when त्य is substituted for य). Thus from गम्—आगम्य or आगत्य; from नम्—प्रणम्य or प्रणत्य.

इन् मन् and तन् form हत्य, मत्य, रत्य—प्रहत्य ;
अभ्यत्य ; वितत्य.

469. The following examples illustrate the formation of this Participle in the case of some much used roots—

वन्ध्	...	निबध्य	ग्रह्	...	निगृह्य
क्	...	प्रकीर्य	प्रच्छ्	...	आपृच्छ
वच्	...	प्रोच्य	ह्वे	...	आह्वय
वम्	...	प्रोष्य	खन्	...	निखन्य or निखाय
पा	...	प्रपाय	घि	...	प्रचीय

Infinitive.

470. The Infinitive is formed by adding तुम् to the root which assumes the same form as before the ता of लुट् (Periphrastic Future). Thus—

दा	...	दातुम्	दृग्	...	द्रुतुम्
स्या	...	स्यातुम्	पच्	...	पक्तुम्
इ	...	एतुम्	पत्	...	पतितुम्
नी	...	नेतुम्	चुर	...	चोरयितुम्
शु	...	श्रोतुम्	बुध्	Cau.—	बोधयितुम्
भू	...	भवितुम्	गम्	...	गन्तुम्
कृ	...	कृतुम्	वह्	...	वोदुम्
भुज्	...	भोक्तुम्	सह्	...	सोदुम्

CHAPTER VI.

Government of Cases.

कारक

471. The term कारक denotes the different relations subsisting between the Verb and the Nouns in a sentence. Sanskrit Grammar distinguishes six such Kārakas, viz. कर्तृकारक, the relation of 'Agent'; कर्मकारक, the relation of 'direct object of action'; करणकारक, the relation of 'Instrument of action'; संप्रदानकारक, the relation of 'giving'; अपादानकारक, the relation of 'taking' or 'removal'; अधिकरणकारक, the relation of 'abode of action'. It may be said that on the whole each Kāraka-relation is expressed by a special Case (विभक्ति); the 'Instrument' of an action *e.g.* is generally expressed by the Third (Instrumental) Case. But, according to circumstances, one and the same कारक may be expressed by different Cases; and it thus appears that 'Cases' and 'Kārakas' are by no means identical. This is further shown by the fact that the Sixth (Genitive) Case is not considered to be the expression of a Kāraka-relation. In Western Grammar the topics which in Sanskrit Grammar

are dealt with under the heading 'Kāraka' are treated under 'Government of Cases'; but the difference between Kāraka and Case must not be lost sight of.

The following rules state in the first place by which Case each Kāraka-relation is generally expressed; and secondly for what other purposes, in addition to the expression of definite Kāraka-relations, the several Cases are employed.

कर्तृकारक

472. The Agent in a sentence is expressed by the First (Nominative) Case, provided the Verb has the active form. Thus—रामो ग्रामं गच्छति; देवदत्तं भोदनं पचति; यज्ञदत्तं चास्ये. Where, on the other hand, the Verb has the passive form, the कर्तृकारक relation is expressed by the Third (Instrumental) Case. Thus—भोदनः पचते देवदत्तेन; आस्यते देवदत्तेन; रामेण हतो (Past Participle Passive; see Rule 459) बाली.

कर्मकारक

473. The कर्मकारक (relation of the 'object') is expressed by the Second Case (Accusative) in sentences with an Active Verb. Thus—देवदत्तो-

अत्रं भुङ्क्ते; यन्नदत्तोऽग्रं वध्नाति; रामो ग्रामं गच्छति
(compare Rule 472).

474. Where, on the other hand, the Verb of the sentence has the Passive form, or is passive in sense, the कर्म is expressed by the First Case (Nominative). Thus—अत्रं भुज्यते देवदत्तेन; अग्रो वध्यते यन्नदत्तेन; देवदत्तेन व्याघ्रो हतः.

475. The Accusative also is used to express distance in space, and duration of time, provided the connection intended is a continuous one. Thus—क्रौञ्चं कुटिला नदी 'the river is winding for a kosa'; मासमधीते 'he studies for a month'. On the other hand मासस्य द्विरधीते 'he studies twice a month.'

476. The intransitive Verbs आस्, गी, स्था when compounded with अधि, take the Accusative of the place with which the action is connected—अयोध्यामध्यास्ते 'he lives in Ayodhyā'. So does वस् preceded by अधि, अनु, आ, उप—वनमन्ववसत् 'he lived in a wood;' (but, if उपवस् means 'to fast', वने उपवसति). So also does विग् preceded by अभि + नि—अभिनिविशते सन्मार्गम् ।

477. The Verbs—दुह्, याक्, पक्, दण्, लघ्, प्रच्छ्, चि, वृ, शास्, जि, मन्य्, मुप्, नी, ह्, लप्, वह्, and Verbs having the same meaning,

are द्विकर्मक (take a double Accusative), the Karma relation being substituted for certain other relations (such as अपादान). Thus—
 गां दोग्धि पयः for गोः दोग्धि पयः 'he milks the cow' (lit. 'he draws milk from the cow'); तण्डुलान् (for तण्डुलैः) ओदनं पचति 'he cooks food from rice'; वृक्षमवचिनोति फलानि 'he gathers fruit from the tree'; माणवकं धर्मं ब्रूते or शास्ति 'he tells, or teaches, the holy law to the pupil'; माणवकं पथानं पृच्छति 'he enquires (as to) the road from the pupil'; बलिं वसुधां याचते 'he demands the earth from Bali'; अजां ग्रामं नयति (हरति, वहति) 'he leads, or takes, the goat to the village'.

478. When Verbs expressing 'knowing' or 'eating,' or intransitive Verbs, or the Verh दृग् are employed in the Causative form (एयन्त), that which would be कर्तुं if the Verb was in its primary form is treated as कर्म; so that the Causative form of all these Verbs takes a double Accusative. Thus—ग्रीहृदिः शत्रून् स्वर्गमगमयत् 'Hari made his enemies go to the heavenly world' (while, employing the primary form wa should have 'शत्रवः स्वर्गमगच्छन्'); आश्विनो देवान् 'he made the Gods drink Amrita'; वेदानध्यापयद्भिन् 'he made the Creator know the Vedas'; मास-

मासयति देवदत्तम् 'he makes Devadatta sit for a month;' दर्शयति हरिं भक्तान् 'he makes the Devotees see Hari.' But दर्शयति may also take the Dative (to denote the person to whom something is shown).

479. Certain Causative Verbs (thus नाययति, वाहयति, खादयति, भक्षयति (अहिंसार्यकभक्ष) take the Instrumental Case to denote the Agent through whom the action is to be accomplished. Thus—वाहयति भारं भूत्वेन 'he makes his servant carry the load'; खादयत्यन्नं बटुना 'he makes the boy eat food.'

480. The Causative forms of कृ and कृ take the Agent (of the action indicated by the primitive Verb) either in the Second or the Third case. Thus—भूत्वे (or भूत्वेन) कटं कारयति 'he causes his servant to make a mat' ('he has a mat made by his servant').

481. When one of the Verbs from दुह् to कृष, enumerated in Rule 477, which in their Active form are द्विकर्मक, is used in the Passive form, the secondary कर्म—as e.g. गां (standing for गोः) in the sentence 'गां दोषि पयः'—appears in the Nominative Case, while the primary object (पयः) remains in the Accusative Case; thus—गौर्दधते पयः. In the case of नी, द्र,

कृष्ण, वह्, the primary object appears in the Nominative, and the secondary object remains in the Accusative. Thus from अज्ञां ग्रामं नयति we form the Passive construction अज्ञा ग्रामं नीयते. But in the case of Causative Verbs meaning 'knowing' or 'eating' either of the above two constructions may be used. Thus from माणवकं धर्मं बोधयति either—माणवको धर्मं बोध्यते or—माणवकं धर्मी बोध्यते. In the case of other Causative Verbs the primary object remains, in the Passive, in the Accusative Case; the other object appears in the Nominative Case. Thus—देवदत्तो ग्रामं गम्यते.

482. The words उभयतः 'on both sides of'; सबतः 'on all sides of'; उपर्युपरि and अध्यधि 'above'; अधोऽधः 'below'; अभितः and परितः 'around'; समया 'near to'; प्रति 'towards'; अन्तरा 'between'; अन्तरेण 'without'; धिक् and हा 'lie on!'; take the Accusative. Thus—उभयतः कृष्णं गोपाः 'the Gopas are on both sides of Kṛishṇa'; उपर्युपरि लोकं हरिः 'over the world is Hari'; परितः कृष्णम् 'round Kṛishṇa'; ग्रामं समया 'near the village'; अन्तरा मां त्वां हरिः 'between me and thee is Hari'; अन्तरेण हरिं न सुखम् 'without Hari there is no happiness'; धिक् कृष्णामहम् 'lie on him who is not a devotee of Kṛishṇa'; हा कृष्णामहम्.

483. Some Prepositions when used independently (*i.e.* not joined to a Verb) take the Accusative, in certain definite senses. Thus अति देवान् कृष्णः 'Krishna is beyond (*i.e.* excels) the Gods'; अनु हरिं सुराः 'the Gods come after (*i.e.* are inferior to) Krishna'; जपमनु प्रावर्षत् 'it rained just after the muttering of prayers'; उप हरिं सुराः 'the Gods are inferior to Hari'. गिरिमभि विद्योतते विद्युत् 'the lightning flashes towards the mountain'; वृक्षं वृक्षं प्रति सिञ्चति 'he sprinkles one tree after another'; भक्तो विष्णुं प्रति 'devoted towards (to) Vishnu'; लक्ष्मी हरिं प्रति 'Lakshmi is towards, *i.e.* is the proper share of, Hari'.

करणकारक

484. By करण 'Instrument' is understood that thing which is chiefly instrumental in the accomplishment of an action. This relation is expressed by the Third (Instrumental) Case. Thus—रामेण बालेन हतो बाली 'Bāli was slain by Rāma by means of an arrow'. Here the Third Case 'रामेण' denotes the Agent (according to Rule-472), the Third Case 'बाणेन' the Instrument-of-action.

485. Sometimes the Third Case expresses the cause or purpose of an action rather than the Instrument. Thus—पुण्येन दृष्टो हरिः ‘Hari was seen (by some devotee) owing to his merit’, तेनापराधेन दण्डोऽसि ‘thou must be punished for that fault’, अध्ययनेन वसति ‘he dwells (there) for the purpose of studying’.

486. The Third Case is also used with Particles expressing accompaniment, such as सह, साकम्, सार्धम्, etc. Thus—पुत्रेण सहागतः पिता ‘the Father came with his son’.

487. The Passive Forms of Verbs, having the sense of ‘accompanying’ or ‘possessing’, or of the contrary (destitution etc.) are construed with the Third case. Thus—त्वया सहितः ‘together with thee’; समायुक्तोऽर्थः ‘possessed of wealth’; अर्थेन हीनः ‘destitute of wealth’.

488. Words expressing equality or likeness take the Third Case; thus—ब्रह्मेण समः or सदृशः ‘equal to, or like, Indra’.

489. The Third Case is also taken by words expressing the idea of use or need such as कार्यम्, प्रयोजनम्, अर्थः. Thus—तेन किं प्रयोजनम् ‘what is the use of this?’; कोऽर्थः पुत्रेण जातेन यो न विद्वान्

‘what is the use of the birth of a son who is not learned’. Similary (a word meaning ‘use’ or ‘need’ being understood) तेन किम् ‘what is the use of this?’ Similary, अलं रुदितेन ‘enough of your weeping’ (‘do not weep’); कृतमभ्युत्थानेन ‘away with rising’ (‘do not rise’).

490. Observe also the uses of the Third Case which are illustrated by the following examples—
 प्रकृत्या दर्शनीयः ‘lovely by nature’; गोत्रेण गार्ग्यः
 ‘a Gārgya by family’; अक्ष्णा काणः ‘blind of one eye’; सुखेन याति ‘he goes with ease’.

संप्रदानकारक

491. संप्रदान ‘giving’ primarily denotes the relation, to the Verb, of the person to which something is given. To express this relation the Fourth Case (Dative) is used. Thus—विप्राय गां ददाति ‘he gives the cow to the Brahmin’.

It has to be noted however that the verb दा is not infrequently construed with the Sixth Case of the person to whom something is given.

492. In a wider sense the संप्रदानकारक means the relation, to the Verb, of the ‘indirect object’ i.e. the relation, to the Verb, of the person or thing with reference or with a view

to whom or which the action is performed ; or, as it may be expressed in many cases, the relation between the action and the result to which it is tending. Thus—सुकृते हरिं भजति 'he worships Hari with a view to salvation'. In this connection the construction of the verbs कृप् and संपद with the Dative may be specially noted—भक्तिर्ज्ञानाय कल्पते 'Devotion conduces to knowledge.'

493. In phrases, such as फलैभ्यो याति 'he goes for fruit', the Fourth Case expresses what would be fully expressed by an Infinitive—फलान्वाहर्तुं याति 'he goes to bring fruit.'

494. The following special cases of the use of the Dative may be noted—

Verbs of 'telling', such as कथयति, व्यापयति, आचक्षते, निवेदयति, take the Dative of the person to whom something is told.—

तस्मै निवेदयति 'he informs him'.

(ब्रू takes a double Accusative ; comp. Rule 477).

495. Verbs of 'promising' are construed in the same way—विप्राय गां प्रतिशृणोति 'he promises the priest a cow',

496. Verbs of 'sending' take the Dative of the indirect object—भोजेन दूतो रघवे विष्टः 'Bhoja sent a messenger to Raghu'.

497. Verbs of 'moving' sometimes take the object of motion in the Dative (as well as in the Accusative; see Rule 473), provided the motion be actual bodily motion. Thus—ग्रामाय गच्छति (or ग्रामं गच्छति). But मनसा मेवं गच्छति.

498. The Verb रुच् (to please) and others having the same sense; सृह् (to long for); क्रुध्, द्रुह् ईर्ष्य्, असूय्, and others having the same sense (of 'anger' or 'hatred') take the Dative. Thus हरये रोचते भक्तिः 'Devotion pleases Hari'; पुष्पेभ्यः सृह्यति 'he longs for flowers'; हरये क्रुध्यति 'He is angry with Hari'.

499. क्रुध् and द्रुह् preceded by a Preposition govern the Accusative Case. Thus—क्रूरमभिक्रुध्यति.

500. The words नमः, सस्ति, स्नाहा, सः, and अलम् (meaning 'equal to', 'a match for,' take the Dative. Thus—गणेशाय नमः 'reverence to Ganesha', प्रजाभ्यः सस्ति 'Good fortune to the subjects'; अग्नये स्नाहा 'This offering

to Agni !'; दैत्येभ्यो हरिरलम् 'Hari is a match for the Demons'.

501. When, on the other hand, the word नमः is used in connection with the Verb कृ, the object of worship is put in the Second Case. Thus—नमस्करोति देवान् 'he does reverence to the Gods'.

502. 'Verbs meaning 'to salute', such as प्रणम, प्रणिपत् *etc.* may take the Dative or the Accusative. Thus—न प्रणमन्ति देवताभ्यः 'they do not bow down to deities'; वागीशं प्रणिपत्य 'having bowed down to the Lord of Speech'.

अपादानकारक

503. The अपादानकारक expresses the relation of 'taking from' or 'moving away from' something. The Fifth (Ablative) Case is generally used to denote this relation. Thus—ग्रामादायाति 'he comes from the village'.

504. The ideas of 'originating from' and 'proceeding from' are also expressed by means of the Fifth Case. Thus—ब्रह्मणः प्रजाः प्रजायन्ते 'the creatures are produced from Brahman'; हिमवतो गङ्गा प्रभवति 'the Gāṅgā comes from the Himalaya'; पापादाय

उद्भवति 'ruin results from sin'. The Ablative (rendered in the above examples by 'from') may often be rendered more appropriately by 'on account of', 'by reason of', 'owing to', 'through'. Thus—मौनान्मूर्खो गण्यते 'one is counted a fool owing to one's silence'; लौब्धान्मांसं भक्षयति 'he eats the flesh through greediness'.

505. The following classes of Verbs which are construed with the Ablative Case may be specially noted—

- a. Verbs of 'fearing' व्याघ्रादिभेति 'he is afraid of the tiger'
- b. Verbs of 'protecting'—पाहि मां नरकात् 'protect me from hell!'
- c. Verbs of 'hiding'—मातुर्निनीयते कृष्णः 'Krishna hides from his mother'.
- d. Verbs of 'desisting from'—पापाद्विरमति 'he desists from sin'.
- e. Verbs of 'swerving' or 'lapsing from'—धर्माप्यमाद्यति 'he lapses from duty'.
- f. Verbs of 'learning'—उपाध्यायादधीते 'he learns from the teacher'.

506. अन्य, इतर and other words having a similar meaning; words that denote direction,

either in space or time ; and the particles ऋते and आरात् are construed with the Ablative Case. Thus—अन्य कृष्णात् ‘other than, or different from, Kṛishṇa’; ग्रामात्पूर्वः or प्राग् ग्रामात् ‘to the east of the village’; उत्तरा समुद्रात् ‘to the north of the sea’; चैत्रात्पूर्वः फाल्गुनः ‘Phālguna is prior to Chaitra’; ऋते कृष्णात् ‘without Kṛishṇa’.

507. In sentences expressive of distance, in space or time, the place or point of time from which the distance is reckoned is put in the Ablative, the word denoting the distance in the Locative (Seventh Case), or in the Nominative (in the case of space only) Thus—वनाद् ग्रामो योजने (or योजनम्) ‘the village is at the distance of a yojana from the wood’; कार्त्तिक्या अग्रहायणी मासे ‘The Agrahāyana fullmoon is at the distance (the interval) of one month from the Kārttika fullmoon’.

508. पृथक् and विना (‘without’ ‘apart from’ ‘different from’) take the Ablative, or the Instrumental, or the Accusative Case. Thus—विना रामात् (or रामेण or रामम्) ‘without Rāma’.

509. दूर (‘far’ ‘distant’) and अन्तिक (‘near’) and similar words are, in an adverbial or prepositional sense, used either in the Ablative

or the Locative or the Instrumental or the Accusative. Thus—ग्रामस्य दूरात् or दूरे or दूरेण or दूरम् 'far from the village'.

510. With Comparatives of Adjectives, or words having a comparative sense, the Ablative is used where 'than' is used in English. Thus—भक्तिमार्गाद् ज्ञानमार्गः श्रेयान् 'the way of knowledge is better than the way of devotion'.

511. Words such as प्रभृतिः, आरभ्य, बहिः, अनन्तरम्, ऊर्ध्वम्, परम् take the Ablative. Thus—तस्माद्दिनात् प्रभृति 'beginning from that day'; ग्रामाद्बहिः 'outside the village'; संवत्सरादूर्ध्वम् 'after a year'; अत ऊर्ध्वम् 'henceforward'.

512. आ meaning 'up to' or 'as far as' or 'including' takes the Ablative; thus आमुक्तेः संसारः 'the Samsāra extends up to Final Release'; पासकलाद् ब्रह्म 'Brahma extend's as far as, and comprehends, everything.'

अधिकरणकारक

513. The 'adhikaraṇa' i.e., the place or site where an action is going on, is generally expressed by the Seventh (Locative) Case. Thus—कटे आस्ये 'he sits on the mat'; व्याख्यामोदनं पचति 'he

cooks rice in a pot' (the action of cooking being connected with the pot through the rice which is in the pot).—The idea of 'site' also extends to the time within which an action takes place. Thus—मासस्य प्रथमे दिवस आजगाम 'he came on the first day of the month'.

514. The following classes of verbs construed with the Locative Case may be specially noted. In the case of all these Verbs the object of the action is viewed as the site or abode of the action

a. Verbs denoting 'throwing' or shooting'. Thus—ते तस्मिन् शरान् समुत्तुः 'they shot arrows at him'.

b. Verbs of 'acting' 'behaving' (towards a person), such as हत्, व्यवह, etc. Thus—गुरुषु विनयेन हत्तिः कार्यो 'one should behave respectfully towards senior men'.

c. Verbs of 'loving' 'being attached to' such as स्निह, अनुरज्, रम्, etc. Thus—पिता पुत्रे स्नेहयति 'a father loves his son'; रहसि रमते 'he delights in solitude.'

d. Verbs expressing 'believing' 'confiding' (in a person). Thus—पुंसि विश्वसिति कुत्र कुमारी 'when does a maid ever trust a man ?'

c. After Verbs of 'giving', 'telling', 'promising' etc. the Locative frequently takes the place of the Dative. Thus—वितरति गुरुः प्राप्ते विद्याम् 'the teacher imparts knowledge to an intelligent pupil.'

515. Words having the sense of 'engaged in', 'intent on', such as व्यापृत, व्यथ, तत्पर, etc.; and words meaning 'skilful in', such as निपुण, take the Locative. - Thus—गृहकर्मणि व्यापृता 'engaged in her household duties'; रामोऽचक्षते निपुणः 'Rāma is skilful in playing at dice.'

516. When a thing or person is to be distinguished from a class (the sentence in such cases frequently containing an Adjective in the Superlative degree), the noun denoting the class is put either in the Locative or Genitive. Thus—नृषु (or नृणाम्) द्विजः श्रेष्ठः 'the twice-born is the noblest among (or of) men'; गोषु (or गवाम्) कृष्णा बहुधेरा 'among (or of) cows the black ones give most milk.'

517. The nouns ग्रामिन्, ईश्वर, अधिपति, दायद, साधिन् are construed either with the Locative or the Genitive. Thus—ग्रामाणां or ग्रामेषु अधिपतिः 'the Lord of villages.'

518. When an action is stated for the purpose of determining the time at which, or the circumstances under which, another action takes place, the words constituting the clause which expresses the former action may be put in the Locative case. In most cases such 'Locative' clauses contain a Participle. Thus—
 गोषु दुग्धमानासु स गतः 'he went at the time when the cows are milked'—literally 'on (the time or occasion of) the cows being milked';
 एवमुक्ते 'when this had been said'—literally 'on this having been said'; एवं सति 'this being thus'—or 'such being the case.'

519. Instead of the Locative, the Genitive may be used in constructions of this kind, in order to express that one action takes place 'in spite of' or 'notwithstanding' another action. Thus—
 क्रोयतः (or क्रोयति) प्राव्राज्यत् 'he went into exile in spite of (the fact of) people crying' ('although people were crying'); पश्यतोऽपि मे शिशुरपहृतः 'the child was carried off, although I was looking on'.

Constructions of this kind are in Western Grammar, called *absolute* constructions; and we therefore may use the terms 'absolute Locative' and 'absolute Genitive.'

The Sixth (Genitive) Case.

520. The Sixth Case, in Sanskrit Grammar, is held not to be a Kāraka Case, i.e., not to express any of the relations in which the Nouns in a sentence stand to the Verb ; but to denote the relation (संबन्ध) of one Noun to another Noun. Thus—**राजः पुरुषः** 'the King's man' ; **दशरथस्य पुत्रः** 'the son of Dasharatha'.

521. As a matter of fact, however, the Genitive expresses the object of certain Verbs ; thus in the case of Verbs meaning 'to rule' 'to be master of' 'to remember with longing (or regret)', 'to have pity on'. Thus—**पृथिव्या ईदृ** 'he rules the earth' ; **प्रमद्विष्याम्यात्मनः** 'I shall be master of myself' ; **रामस्य दयमानोऽस्माकमेति तव लक्ष्मणः** 'Taking pity on Rama, Lakshmana thinks of you'.

522. Words formed with primary (कृत) suffixes as a rule take the Agent or the object in the Genitive Case. Thus—**कृष्णस्य कृतिः** 'the doing of Krishna' ; **जगतः कर्ता कृष्णः** 'Krishna is the creator of the world'. But words formed with the Kṛit suffixes described in Chapter VI. and hence specially *verbal* in character, take the

same cases as verbal forms proper would do. Thus—जगत् सृष्टा 'having created the world'; जगत् सृष्टुम् 'to create the world'; कुर्वन् सृष्टिं हरिः 'Hari (is) producing the creation'; दैत्यान् हतवान् विष्णुः 'Vishṇu (was) slaying the demons'; विष्णुना हता दैत्याः 'the demons (were) slain by Vishṇu'.

523. When used in the sense of the Present, Past Participles Passive, (in त or न) take the Genitive (not the Instrumental). Thus—मम विदितम् '(it is) known by me'; अहमेव मतो महीयते: 'I alone am regarded by the King.'

524. Future Participles Passive (य, तव्य, etc.) may take the Agent either in the Genitive or the Instrumental Case. Thus—मम (or मया) सैव्यो हरिः 'Hari should be worshipped by me.'

525. When a Kṛit-formation is accompanied by its Agent and its object at the same time, the object is put in the Genitive and the Agent in the Instrumental Case. Not unfrequently, however, a double Genitive is used. Thus—आश्चर्यं गवां दौहोऽगोपालकेन 'wonderful is the milking of cows by one who is not a cowherd'; विचित्रा जगतः कृतिर्हरिः 'wonderful is the creation of the world by (on the part of) Hari.'

526. Nouns in ङ formed from Desiderative bases take the object in the Accusative. Thus—मित्रं दिदृक्षुः 'desirous of seeing the friend'.

527. Adjectives expressing likeness or similarity govern either the Genitive or the Instrumental. Thus—तुल्यः कृष्णेन or कृष्णस्य 'Equal to Krishna.'

528. Words formed with the suffix तम् and indicating direction, as also उपरि, अधः, पुरः, पश्चात्, अग्रे take the Genitive. Thus—ग्रामस्य दक्षिणतः 'to the south of the village'; तरुणामधः 'under the trees.'

529. Words formed with the suffix एन and indicating direction, take either the Genitive or the Accusative. Thus—दक्षिणेन ग्रामस्य or ग्रामम् 'to the south of the village'

530. In blessings, nouns such as आयुष्य 'long life'; भद्र 'prosperity'; कुशल; सुख; हित may be construed either with the Genitive or Dative. Thus—आयुष्यं देवदत्तस्य (or देवदत्ताय) भूयात् 'long life to Devadatta !'

531. Words implying the sense of कृत्वः ('so many times') govern a Genitive of time. Thus—द्विरङ्गो भुङ्क्ते 'he eats twice a day'.

CHAPTER VII.

Compounds.

समास

532. Sanskrit makes an extensive use of Compound words, समास, *i. e.* words which consist of the combination of several words—two or more—expressing one meaning. The words combined generally are Nouns, Adjectives and certain indeclinable words (Prepositions and Adverbs). Only the last member of a Compound takes the Case Termination which may be required by the position of the word in the sentence; the earlier members as a rule appear in the Prātipadika form.

Five classes of Samāsas have to be distinguished, the technical names of which are अव्ययीभाव ; तत्पुरुष ; बहुव्रीहि ; द्वन्द्व ; सुसमुपा.

Avyayībhāva Compounds.

अव्ययीभाव-समास

533. An Avyayībhāva Compound has for its first member an Adverb or a Preposition and for its second member a Noun. The sense of this class of Compounds generally is adverbial,

and they therefore may be called Adverbial Compounds. These Compounds are indeclinable and neuter in gender. Thus from यथा and शक्ति—यथाशक्ति ‘according to power’; from प्रति and अग्नि—प्रतिअग्नि ‘towards the fire.’

534. In most cases the second member of the Compound appears in its unchanged Base form. But there are exceptional cases—

(a) Final long vowels are shortened ; final ऐ becomes इ ; final औ or औ becomes उ.

(b) Final अ, whether original or substituted for आ, becomes अम्.

(c) अम् is added to certain Nouns ending in Consonants, among them शरद्, मनम्, दिक्, दिग् ; and is optionally added to all Nouns ending in one of the first four letters of a Varga.

(d) Final अन् of Masc. or Fem. Nouns is changed to अम् ; in the case of Neuter Nouns it is changed to अम् or अ.

(Thus from अधि and गोपा—अधिगोपम् ‘on the cowherd’ ; from अनु and गङ्गा—अनुगङ्गम् ‘along the Gaṅgā’ ; from उप and गो—उपगु ‘near a cow’ ; from उप and शरद्—उपशरद्म् ‘near autumn’ ; from उप and समिध्—उपसमिध् or उपसमिधम् ; ‘near

the firewood' ; from उप and राजन्—उपराजम् 'near the king' ; from अधि and आत्मन्—अध्यात्मम् 'referring to the Self'.)

535. बहिः (outside), प्राक् and similar words, and certain Prepositions form Avyayibhāva Compounds either according to Rule 534 or with the noun in the Ablative Case. Thus प्राग्-वनम् or प्राग्यनात् 'to the east of the wood', बहिर्वनम् or बहिर्वनात् 'outside the wood.' .

536. अ is optionally substituted for the final vowel of नदी, पौर्णमासी, गिरि. Thus from उप and नदी—उपनदि or उपनदम् 'near the river'

537. अक्षि compounded with प्रति, पर, सम, अनु forms प्रत्यक्षम् 'before one's eyes', परोक्षम् 'out of sight', समक्षम् and अन्वक्षम् 'forthwith'

538. आ, indicating a limit, which is commonly construed with the Ablative Case (Rule 512) also may enter into an Avyayibhāva Compound. Thus, in addition to आमुक्ते, आमुक्ति 'up to final release',

539. The meanings expressed by Avyayibhāva Compounds (several of which have been illustrated by the above examples) are various. The following may be noted :—(a) vicinity (सामोप्य)—

उपलक्षणम् 'near Kṛishṇa' ; (b) absence (अभाव)—
 निर्जनम् 'where people are absent' ; (c) trans-
 gression 'of (अत्यय)—अतिहिमम् 'beyond the
 winter season,' ; अतिमात्रम् 'beyond the proper
 measure' ('excessively') ; (d) coming after
 (पश्चात्)—अनुविष्णु 'after Viṣṇu' ; (e) fitness
 (योग्यता)—अनुरूपम् 'in a corresponding manner' ;
 (f) repetition (वीक्षा)—प्रत्यहम् 'every day' ;
 (g) 'non-exceeding' (अनतिवृत्ति)—यथागति 'not
 beyond—i. e. according to one's power' ; (h)
 succession in order (आनुपूर्व्य)—अनुक्रमम् 'in due
 order' ; (i) simultaneousness (योगपद्य)—सचक्रम्
 'along with the wheel'.

Tatpurusha Compounds.

तत्पुरुष-समास

540. Tatpurusha Compounds are sometimes defined as Determinative Compounds because in most of them one member of the Compound (generally the former) determines or qualifies the other member (generally the latter). This definition does not however comprise all Compounds which are classed as तत्पुरुष.

541. The first sub-class of Tatpurushas comprises Compounds which when dissolved into their constituent parts exhibit the first member in a case different from that of the second member. According to the case termination of the first member we thus have—

1. द्वितीयातत्पुरुष—

कृष्णयितः = कृष्णं यितः 'one who has resorted to Krishna'; दुःखातीतः = दुःखमतीतः 'one who has passed beyond sorrow'; ग्रामगमी = ग्रामं गमी 'one who goes to the village'; अन्नबुभुक्षुः = अन्नं बुभुक्षुः 'one who desires to eat food'; गृहमागतः = गृहमागतः 'having come to the house'; सुहर्तु-सुखम् 'pleasure which lasts for a muhūrta (सुहर्तम्)'. .

2. तृतीयातत्पुरुष—

हरित्रातः = हरिणा त्रातः 'protected by Hari'; नख-भिन्नः = नखैर्भिन्नः 'split by the nails'; धान्यार्थः = धान्येनार्थः 'wealth acquired through grain'; मातृ-सदृशः = माता सदृशः 'resembling his mother'; मासपूर्वः = मासेन पूर्वः 'earlier by a month'; मापो-नम् = मापेण कनम् 'less by a māsha (a kind of weight)'; दध्नीदनः = दध्ना द्योदनः 'rice mixed with curds'. But—अरुण काशः.

3. चतुर्थीतत्पुरुष—

यूपदारु = यूपाय दारु 'wood fit for a sacrificial post'; गोहितम् = गवे हितम् 'what is good for cattle'.—In compounds with अर्थे meaning 'fit for' 'meant for', the entire Compound has the sense of a Dative case = द्विजार्थः सूपः 'broth for a Brāhmaṇa.'

4. पञ्चमीतत्पुरुष—

चौरभयम् = चौराद् भयम् 'fear from a thief'; स्वर्गपतितः = स्वर्गात् पतितः 'fallen from heaven'.

5. षष्ठीतत्पुरुष (which is the most common kind of Tatpurusha)—

राजपुरुषः = राज्ञः पुरुषः 'the king's man'; तत्पुरुषः = तस्य पुरुषः 'the man of him', 'his man'; गिरिनदी = गिरिर्नदी 'a mountain torrent'; अश्वघामः = अश्वस्य घामः.

6. सप्तमीतत्पुरुष—

अक्षणीष्टः = अक्षेणु गीष्टः 'skilled in dice'; ईश्वराधीनः = ईश्वरे अधीनः 'dependent on the Lord'; तत्रभुक्तम् (where तत्र represents a Locative) 'eaten there'.

542. While, as a rule, the first member of a Tatpurusha does not retain its case termination, the termination is actually retained in a considerable number of cases. Thus—भोजमास्तमम्

'done by strength' (ओजसा 3rd case of ओजस्); परस्मैपदम् 'voice for another' (परस्मै 4th case of पर); आत्मनेपदम् 'voice for one's self' (आत्मने 4th case of आत्मन्); दूरादागतः 'come from afar' (दूरात् 5th case of दूर); दास्याः पुत्रः 'son of a slavewoman' (दास्याः 6th case of दासी); युधिष्ठिरः 'firm in battle' (युधि 7th case of युध्); हृदिस्पृग् 'touching the heart' (lit. 'in the heart'; हृदि 7th case of हृद्). —In these cases there is said to be अनुक् i. e., non-elision of the case termination.

543. Certain Tatpurushas show an irregularity in that respect that they require to be dissolved by phrases in which the first member of the Compound governs the second. Thus—पूर्वकायः 'the forepart of the body' (पूर्वं कायस्य); मध्याह्नः 'mid-day' (मध्यः अह्नः); प्राप्तजीविकः 'one who has obtained a livelihood' (प्राप्तो जीविकाम्). But also जीविकाप्राप्तः.

544. In another class of Tatpurusha Compounds the second member has a क्त affix which is used in the Compound only, so that the two members cannot be simply separated as in the case of the examples given in Rule 541. Thus we cannot resolve कुम्भकार 'a pot maker' into कुम्भ or कुम्भस्य कार (for कार cannot stand by

स्नातानुलिप्तः 'bathed and anointed' (पूर्वं स्नातः पश्चादनुलिप्तः); कृताकृतम् 'done and not done i.e., ill done' (कृतं च तदकृतं च).

548. Frequently such Karmadhāraya Compounds imply a comparison, and इव has to be used when they are dissolved. Thus—घनश्यामः 'dark like a cloud' (घन इव श्यामः). In some cases where comparison is implied, the object to which something is compared is the second member of the Compound. Thus—पुरुषव्याघ्रः 'a man like a tiger'.

549. In some other Karmadhārnya Compounds also the determining member takes the second place. Thus—इभयुवतिः 'a young female elephant'.

550. The interrogative Pronoun किम् (instead of which कु is also used, and sometimes क्व or कद्) is used as the first part of Karmadhāraya Compounds expressing contempt or censure. Thus—किंराजा 'a bad king' (कुत्सितो राजा); कुपुरुषः 'a bad man', 'a coward'; कदम्बः 'a bad horse'.

551. With regard to words denoting direction in space (such as पूर्व 'eastern' etc.) and the cardinal numbers the rule is that they cannot enter into Karmadhāraya composition with other words,

except when the Compound is a proper name. Hence उत्तरा वृक्षा: 'the northern trees' (not उत्तरवृक्षा:); पञ्च ब्राह्मणाः 'five Brāhmaṇas'. On the other hand सप्तर्षयः 'the seven Rishis', this Compound being the proper name of a constellation.

552. Words belonging to the two classes mentioned in Rule 551, may however form the first members of Compounds, provided the Compound has a तद्धित (secondary) suffix superadded to it; or has the meaning of a Taddhita formation; or is the first member of another Compound. Thus—पूर्वगानः 'being in the eastern hall' (formed by means of the Taddhita suffix च, owing to which the ऊ of पूर्व takes Vṛiddhi, from पूर्वगाना = पूर्वा गाना 'the eastern hall'); पास्मानुरः 'having six mothers' (a name of Kārttikeya, formed by Taddhita च from पट् and मातृ); दिग् 'bartered for two cows' (from द्वि and गो); पद्मगवधनः 'one whose wealth consists in five cows' (from पद्म-गावः and धनम्; पद्मगव being a Tatpuruṣha and पद्मगवधनः a Bahuvrīhi Compound.)

553. Sarvanāmāṇṣ when used as first members of a Tatpuruṣha Compound do not take the feminine termination (which is required when

the Compound is dissolved). Thus—पूर्वशाला
(= पूर्वा शाला).

554. Cardinal numbers may also enter as first members into Tatpurusha Compounds, provided the Compound so formed denote an aggregate. Such Compounds as a rule are neuter. But when the second member of the Compound terminates in च्, the suffix ई is generally added and the Compound then is feminine. Thus from त्रि and लोक—त्रिलोकी 'the three worlds'. But there are exceptions—त्रिभुवनम् 'the three worlds (viewed as one whole)'; चतुर्युगम् 'the four Yugas collectively'.

555. A Tatpurusha Compound the first member of which is a cardinal number is called a द्विगु Compound.

556. Tatpurusha Compounds generally take the gender of the second member. But in certain cases the gender of the Compound is determined by that of the noun which has to be supplied for the full understanding of the Compound. Thus—अतिमालः (i.e. पुरुषः); निष्कौशान्विः (i.e. पुरुषः); प्रासजोविकः (i.e. पुरुषः); see above Rules 543; 545. In these cases short vowels (अं इ.) are substituted for the long vowels

(चा in माला, जीविका ; ई in कोगम्बी). And there are other more marked exceptions also ; thus—

इक्षुच्छायम् (from इक्षु + छाया) 'the shade of many sugarcanes'; इन्द्रसभम् (from इन्द्र + सभा) 'a King's council'; स्त्रीसभम् 'an assembly of women'.

557. Compounds ending in रात्र (for रात्रि) and यद्ध or यद् (for यद्) are mostly masculine. Thus—पूर्वाह्नः 'the forenoon'.

558. The Adjective महत्, when used as the first member of a Karmadhāraya Compound, becomes महा. Thus—महादेवः 'the great God i.e., Shiva.'

559. Feminine forms which have a corresponding masculine form, substitute the latter when they appear as first members in Karmadhāraya Compounds. Thus—महानवमी (महती being replaced by महत् and महत् becoming महा according to Rule 558); वायव्यभाया; क्षत्रचतुर्दशी.

560. A number of nominal bases, when forming the last members of Tatpuruṣha Compounds, undergo a certain change of form. The most important cases are as follows:—

a. अङ्गि becomes अङ्ग after numerals and indeclinable words. Thus—द्वयः 'two' fingers long.

b. अहन् generally becomes अह. Thus—सप्ताहः 'an aggregate of seven days.' But it becomes अह्न in words denoting parts of the day, as also after सर्व and indeclinables. Thus—पूर्वाह्नः 'forenoon.'

c. पथिन् becomes पथ. Thus—धर्मपथः 'the path of Religion.'

d. राजन् becomes राज. Thus—महाराजः.

✓ e. रात्रि becomes रात्र after cardinal numerals, indeclinables, सर्व, पुण्य; and in words denoting parts of the night. Thus—द्विरात्रम् 'an aggregate of two nights'; पूर्वरात्रः 'the earlier part of the night.'

f. सखि becomes सख. Thus—प्रियसखः 'a dear friend'.

561. When the first part of the Compound is सु, किम् or the negative अ, the above named changes generally do not take place. Thus—सुराजन् (Nom सुराजा) 'a good king'; किंसखि (Nom किंसखा) 'a bad friend'.

562. The following words are considered as Tatpurushas of a more or less irregular kind—
(उच्चनीचम् 'high and low'; राजान्तरम् (अन्यो राजा) 'another king'; ग्रामान्तरम् 'another village'; अकिंचन 'a man who possesses nothing'; चिन्मात्रम्

‘that which is intelligence only’; अहंपूर्विका
 ‘emulation’)(अहं पूर्वमहं पूर्वमिति यस्यां क्रियायामभि-
 धीयते सा). This class of Compounds is called
 मयूरव्यंसकादि.

563. In some Karmadhāraya Compounds the first member represents a Compound the second member of which is dropped. Thus—
देवब्राह्मणः = देवपूजको ब्राह्मणः ‘a Brāhmaṇa who worships the Gods’. Such Compounds are called मध्यमपदलोपिन्.

564. It must be observed that in far the greater number of cases the formation of a Tatpuruṣa Compound is optional, and that hence the two words constituting the Compound may be used separately also; as e.g., नीलमृत्पन्नम् instead of नीलोत्पन्नम्. In a few cases only the formation of the Compound is compulsory; so e.g., सर्पसमूहः (when used as the name of a certain species of snakes).

565. And further it has to be noted that although the range of the formation of Tatpuruṣa Compounds is very wide, there are numerous restrictions (which are best learned by practice). An important case of such restriction is that nominal bases in ए or अच्, denoting an Agent,

are not compounded with nouns in the Genitive Case. Thus from अपां स्रष्टा 'the creator of waters' we cannot form अप्स्रष्टा; nor can we form ओदनपाचकः from ओदनस्य पाचकः. But there are exceptions from this rule also; so *e.g.*, देवपूजकः 'one who worships the Gods'.

Bahuvrihi Compounds.

बहुव्रीहि-समास

566. Bahuvrihi Compounds may be called attributive or possessive Compounds, in as much as they generally express an attribute belonging to something else: the first member of the Compound determining or qualifying that which is expressed by the second member. Thus—पीताम्बरः ('yellow-robe') 'a person who has a yellow-robe'; दीर्घबाहुः 'long-armed'; वीर-पुरुषः '(a region *etc.*) the men in which are heroes'; देवदत्तनामा (Nom. of 'नामन्') '(a man) whose name is Devadatta'; चिन्तापरः '(a man) whose highest aim is thinking'; इन्द्रादयः (Nom. Plu. of इन्द्रादि) 'those who have Indra for their

first' (i.e. 'Indra and the other Gods'); त्रिलोचनः 'he who has three eyes i.e. Shiva'; दण्डहस्तः 'a man who has a staff in his hand' ('a man carrying a staff'); त्यक्तनगरः 'a person who has left the city'.

567. Bahuvrihi Compounds require to be resolved by means of relative clauses in which the relative Pronoun appears in a case other than the Nominative; while the two or more members of the Compound, as a rule stand in the same case, generally the Nominative Case. The examples given above thus are resolved as follows—पीतमम्बरं यस्य सः; दीर्घं बाह्व यस्य सः; वीराः पुरुषाः यस्मिन् सः; देवदत्तो नाम यस्य सः; चिन्ता परं यस्य सः; इन्द्र आदिर्येषां ते; त्रीणि लोचनानि यस्य सः; दण्डो हस्तो यस्य सः; नगरं त्यक्तं येन सः.

568. In agreement with their adjectival function Bahuvrihi Compounds throughout take the gender of that word an attribute of which the Compound expresses. Thus, in the above, देवदत्तनामा '(a man) whose name is Devadatta' (although नामन् is Neuter); रूपवद्भायः 'a man who has a handsome wife' (भायः).

569. Certain Compounds of this class require to be resolved with the help of an इव. Thus—

विद्युत्प्रभः 'one whose brightness (प्रभा) is like that of lightning' (विद्युत इव प्रभा यस्य सः); चन्द्रानना 'moon-faced' (चन्द्र इयाननं यस्याः सा).

570. In resolving बहुव्रीहि Compounds the first part of which is a Preposition, a verbal form may have to be employed. Thus—प्रपञ्चः '(a tree etc.) from which the leaves have fallen' (प्रपतितानि पर्णानि यस्मात्); निस्तेजः (Nom. Sing. Masc. of निस्तेजस्) 'a man devoid of energy' (निर्गतं तेजो यस्मात् सः).

571. a. Some Compounds formed of indeclinable words or numerals or आसन्न अदूर or अधिक and numerals—which are considered to be Bahuvrihis—show certain irregularities in form. Thus उपदशाः (from दशन्) 'about ten' (दशानां समीपे ये सन्ति ते उपदशाः); द्वित्राः (from द्वि and त्रि) 'two or three'; आसन्नविंशः 'nearly twenty' (विंशतेः आसन्नाः); त्रिचतुराः 'three or four'.

b. दक्षिणपूर्वा (Fem. Sing.) 'south-east' and similar compounds; केशाकृग्रि (Neut. Indekl.) 'Seizing each other by the hair'; दण्डादण्डि (Neut. Indekl.) 'Beating each other with sticks', are likewise classed as Bahuvrihis.

572. When the first member of a Compound is a feminine form derived from a corresponding

masculine form by means of the suffix आ or ई, the masculine base is used, provided the second member of the Compound be a feminine form. Thus—‘रूपवती भार्या यस्य सः’ is represented by the Bahuvrihi ‘रूपवद्भार्यः’; ‘चित्रा गावो यस्य सः’ by ‘चित्रगुः’. But on the other hand, गङ्गाभार्यः (where गङ्गा is not formed from a corresponding masculine). There are exceptions; thus—‘कल्याणीप्रियः’ ‘one to whom a virtuous woman is dear’; ‘ब्राह्मणीभार्यः’ ‘one who has a Brahmin woman for his wife’; ‘सुकेशीभार्यः’ ‘a man who has for wife a woman with beautiful hair.’

573. Bahuvrihi Compounds the last member of which is a feminine Noun ending in ई or ऊ, or a noun ending in क्त, take the suffix क. Thus—‘बहुनदीकः’ ‘(a country etc.) in which there are many rivers’; ‘सपत्नीकः’ ‘(a man) accompanied by his wife’; ‘सुतभर्तृकः’ ‘a woman whose husband is dead’. The same suffix क is taken either necessarily or optionally by many other Bahuvrihis. Thus ‘बहुमालः’ or ‘बहुमालाकः’ or ‘बहुमालकः’ ‘one who has many garlands’.

574. महत् used as the first member of a Bahuvrihi becomes महा. Thus—‘महाबाहुः’ ‘one who has big arms’.

575. सह used as the first member of a Bahuvrihi generally becomes स. Thus—सपुत्रः (or सहपुत्रः) 'one together with his son'. But सह remains in benedictions—सखि रात्रे सहपुत्राय सहामात्याय.

576. Some Nouns undergo certain changes of form when used as the last members of Bahuvrihi Compounds. The most important cases are as follows—

a. अक्षि becomes अक्ष Thus—लोहिताक्षः 'red-eyed.'

b. गन्ध becomes गन्धि after सु, सुरभि and 'similar words, provided the smell is inseparably connected with that of which it is predicated. Thus—सुगन्धि जलम् 'water having a sweet smell'. But सुगन्ध आपणिकः 'a shopkeeper dealing in perfumes'.

c. दन्त becomes दन् after सु, and after numerals, provided the Compound is meant to indicate a certain age. Thus—द्विदन् (Nom. Masc. द्विदन्, Fem द्विदती) 'having two teeth.'

d. धनुस् becomes धन्वन्; thus शार्ङ्गधन्वन् (Nom. न्वा) 'having a bow made of horn' (a name of Vishnu).

e. धर्म becomes धर्मन् provided the former part of the Compound consists of one word

only. Thus—विदितधर्मन् 'one who knows the law'.

f. नासिका becomes नस. Thus—उन्नसः 'high-nosed'.

g. पाद becomes पाद् after Numerals and सु; also in some other Compounds. Thus—द्विपाद् 'biped'; व्याघ्रपाद् 'having feet like a tiger.'

h. प्रजा and मेधा become प्रजम् and मेधम् after सु, दु; and negative अ. Thus—अप्रजम् (Nom. Sing. Mas अप्रजाः) 'without offspring.' 247.

Dvandva Compounds.

इन्द्र-समान

577. Dvandva Compounds consist of two or more Nouns which, if not compounded, would be connected by च ('and'); they hence may be called Copulative Compounds. They are of two different kinds according as the objects denoted by the Members of the Compound are viewed as merely conjoined but fundamentally separate (द्वन्द्व); or as constituting an aggregate or complex, of which the Members form parts only. (समाहार-इन्द्र). In the former case the Compound takes a Dual or Plural termination, according as the Members are two or more, and the gender-

of the final Noun is the gender of the whole. Thus—रामलक्ष्मणौ 'Rāma and Lakshman'; ब्राह्मण-क्षत्रियविद्यूदाः 'a Brāhmana, a Kshātriya, a Vaishya and a Shūdra'; कुकुटमयूयौ (Dual Fem.) 'a cock and a pea-hen.'

578. Samāhāra Dvandvas are Singular and Neuter.

a. In the case of words denoting limbs of the body, parts of an army, inanimate objects, names of rivers of differing gender, countries, insects, animals between which there is natural enmity, the Dvandva Compound has always the समाहार form. Thus पाणिपादम् (पाणी च पादौ च) 'hands and feet'; रथिकाग्वारोहम् (रथिकाश्च अग्वारोहाश्च) 'charioteers and horse-men'; गङ्गाशोणम् (गङ्गा च शोणश्च) 'the rivers Gangā and Sona' (but गङ्गायमुने); अहिनकुलम् (अहिश्च नकुलश्च) 'snake and ichneumon' (which are natural enemies)

b. In certain other cases—as when names of trees, deer, grass, corn, condiments, beasts, birds are combined—the Samāhāra form is optional. Thus प्लक्षन्ध्रप्रोक्षम् or प्लक्षन्ध्रप्रोक्षाः 'Plaksha and Nyagrodha trees'; व्रीहियवम् or व्रीहियवाः; दधिघृतम् or दधिघृते; गोमहिषम् or गोमहिषाः.

c. Words of opposite meaning (not qualifying things) also form समाहार Compounds. Thus ग्रीतोष्णम् 'hot and cold'. But ग्रीतोष्णे जले.

d. पूर्व and अपर, उत्तर and अधर form पूर्वापरम् or पूर्वापरे; अधरोत्तरम् or अधरोत्तरे.

e. Words denoting fruits, parts of an army, herbs, deer, birds, insects, corn or grass, however, form Samāhāra Dvandvas only when in the Plural. Hence बदरं च अमलकं च forms बदरामलके (not 'कम्) ; रथिकयश्च अश्वारोहयश्च forms रथिकामश्वारोहौ (not 'हम्).

f. अहोरात्रः 'the period comprising a day and a night' is irregular in Gender.

579. There are special rules determining the order of words in Dvandva Compounds.

(a) Words ending in इ or उ should be placed first. Thus—हरिहरौ 'Hari and Hara'.

(b) Words ending in अ and beginning with a vowel should be placed first. Thus—इन्द्राग्नौ. This rule prevails over Rule (a) ; hence इन्द्राग्नौ 'Indra and Agni'.

(c) Words that have fewer syllables should come first. Thus—शिवकेगवौ. This rule prevails over (a) and (b) ; thus—वायग्नौ 'Vāch and Agni'.

(d) In general the more important word should be placed first ; hence the higher caste, the elder brother, *etc.*, have the first place.* Thus—युधिष्ठिरार्जुनौ.

(e) In a number of cases the position is optional; thus केशश्मश्रू or श्मश्रुकेशी; धर्मार्थौ or अर्थधर्मौ; शब्दार्थौ or अर्थशब्दौ; कामार्थौ or अर्थकामौ; गुणवृद्धौ or वृद्धिगुणौ. *In other cases the position is contrary to the above rules; thus उलूखलमुसलम्; शूद्रार्थम्; अग्निभुवम्.

580. When two nouns ending in क्व, implying relationship, or connection by priestly functions, form a Dvandva, the क्व of the former is changed to आ. Thus—मातापितरौ 'father and mother'; होतापोतारौ 'the Hotri and the Potri'.—The same change takes place when a word implying relationship is compounded with पुत्र; thus—पितापुत्रौ.

581. When the names of deities viewed as associated with each other form Dvandva Compounds, आ is generally substituted for the final vowel of the former member. Thus—मित्रावरुणौ; अग्नामरुतौ.

582. The इ of अग्नि, followed by सोम or वरुण, is lengthened—अग्नीषोमी.

583. Similarly, although with some irregularities—द्यावापृथिवी (द्वौयं पृथिवी च); द्यावाभूमी.

584. जाया and पति form जायापती 'husband and wife'; for which दम्पती may be substituted.

585. When the final letter of a समाहारद्वन्द्व is a letter of the च-वर्ग or दृ or ष् or ह्, च is added to it. Thus—छत्रोपानहम् (छत्र+उपानह) 'umbrella and shoes.'

Saha-supā Compounds.

सह-सुपा-समास

586. There are certain Compounds which, under the rules as to the four special classes of Compounds described so far, cannot be included in any of those classes. Such Compounds are viewed as 'mere compounds' or 'compounds in general', and are termed सह सुपा Compounds. The term explains itself as follows. The phrase सुप् सह सुपा 'a word having a case termination joined with (another) word having a case termination' states the essential feature of most Samāśas (which consist of a combination of two सुप्; it having of course to be kept in mind that

in the finished Samāsa the case termination of the first member is dropped). सह सुपा (short for सुप् सह सुपा) hence is employed to denote words which are 'Compounds in general', without belonging to a special class.

An example of this type of Compounds is भूतपूर्वः = पूर्वं भूतः 'what existed previously.'

Ekasesh.

एकशेष

587. This term is applied in Sanskrit Grammar to cases where instead of a combination of several words having the same Prātīpadika form one word only is employed, the case termination of which indicates the number (Dual or Plural). Thus, on the Ekasesh principle, the Dual रामौ replaces रामश्च रामश्च; the Plural रामाः replaces रामश्च रामश्च रामश्च.

588. Where the Ekasesh represents words, having different genders but otherwise identical in form, the termination of the masculine gender is retained. Thus—हंसौ for हंसी च हंसश्च; ब्राह्मणौ for ब्राह्मणी च ब्राह्मणश्च.

589. The same principle is extended to some words dissimilar in form but akin in meaning. Thus—भ्रातरौ is used for भ्राता च स्वसा च; पुत्रौ for पुत्र्य दृहिता च; पितरौ for माता च पिता च (but also मातापितरौ); श्वशुरौ for श्वश्रूय श्वशुरय (but also श्वश्रूयश्वशुरौ).

CHAPTER VIII.

Secondary Suffixes.

तद्धित

590. In Chapter V it was mentioned that nominal bases are formed from roots by means of primary suffixes (कृत्); as e.g. कार्य and कारक from the root कृ. Now, there is a further important class of suffixes by which new words are formed from nominal bases. These suffixes are called तद्धित, or 'Secondary' suffixes.

591. The Taddhita suffixes—of which there are many kinds—express various senses such as 'descended from', 'produced by', 'made of', 'connected with', 'proclaimed by' etc. Some of them produce changes in the words to which they are

added. Thus before the Taddhitas च, य, इ, एय and others, the first vowel of the base generally takes Vṛiddhi, and certain terminations of the base are dropped. Thus—

a वासुदेवः 'the son of Vasudeva'; औक्तः 'a descendant of उक्त'; औपगवः 'a descendant of उपगु'; ऐक्षाकः 'a descendant of ईक्षाकु'; औष्णः 'made of wool', from ऊष्ण; दैवः 'belonging to the gods' 'divine', from देव; वैष्णः 'belonging to the summer', from शीष्ण; सांवत्सरः 'yearly', from संवत्सर; पार्थिवः 'lord of the earth' 'king', from पृथिवी; मौनम् 'silence', from मुनि; यौवनम् 'youth', from युवन्; सौहार्दम् 'friendship', from सुहृद्; चाक्षयः 'visible', from चक्षुस्. From व्याकरण there is formed वैयाकरणः 'Grammarians.'

b. दाक्षिः 'the son of Daksha'; वैयासकिः 'the son of Vyāsa.'

c. वैनेनेयः 'the son of Vinatā'; भगिनेयः 'the son of a sister' (भगिनी).

d. राज्यम् 'kingdom', from राजन्; गार्ग्यः 'descended from Garga'; दैव्यः 'divine', from देव.—Without Vṛiddhi, दिव्यः 'celestial', from दिन्; दन्त्यः 'dental', from दन्त; यगस्यः 'glorious', from यगस्; सस्यम् 'friendship', from ससि.

592. Other Taddhitas of very frequent use before which the vowel of the base is not changed are—

त्व and ता, which form abstract nouns. Thus from गो—गोत्व 'cowhood' 'the class characteristics of a cow'; भीरुता or भीरुत्व 'cowardice', from भीरु.

593. इमन्, which forms abstract nouns from Adjectives denoting colour and some other Adjectives. Thus शुक्लिमन् Masc. (Nom. Sing. शुक्लिमा) 'whiteness', from शुक्ल; महिमन् 'greatness', from महत्.

594. वत्, मत्, इन्, मिन्, विन्, which form possessive Adjectives. Thus गुणवत् (Nom. Sing. Masc. गुणवान्) 'possessing good qualities'; विद्यावत् 'wise'; ज्योतिषत् 'possessed of light'; धनिन् 'wealthy', from धन; यशस्विन् 'famous'; वाग्मिन् 'eloquent' (from वाच्).

595. वत् (Indecl.) forms adverbs denoting 'like that' to which वत् is added. Thus ब्राह्मणवत् 'like a Brāhmaṇa'.

596. मय, forms Adjectives denoting 'made of' or 'abounding in' that to which मय is added. Thus काष्ठमय 'made of wood'; अन्नमय 'abounding in food'.

597. तस् forms adverbs having the sense of an Ablative. Thus आदितः 'from the beginning'; ग्रामतः 'from the village'; उभयतः 'from both sides'; सर्वतः 'from all sides'.

598. च form adverbs having the sense of a Locative; thus सर्वत्र 'everywhere'; अन्यत्र 'in other places'.